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"RATIONALIST" WEEKLY

Dt. 20-8-1987

FILE NO. AUM/6/APP/86.
IN ARS/8/APP/85.

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Dt. 20-8-1987

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FILE NO: ARS 8 APP 85

RATIONALIST PAPER

1) Continuation from Vol No: 4 No 34

Monday 8:5:1944

... Contd/-

FILE NO: ALM 6 APP 86
FILE NO: ARS 8 APP 85

RATIONALIST PAPER

1) Continuation from Vol No: 4 No 34

Monday 8:5:1944

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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 34] MONDAY 8—5—1944 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

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for resumption of Normal civil supplies.

REJUVENATION METHODS IN AYURVEDA

(continued from last issue)

(1) Amalaki (Emblica Officinalis). This is to be prepared in the months of January of February, as during these months it is easy to procure very good Amalakis. First buy some quantity of dried Amlakis from the market and powder them thoroughly. Take half a seer of this fine powder. Then procure some fresh good Amalaki and extract their juice Add this juice to the powdered Amalaki, mix thoroughly and keep in the sun. Continue adding the juice of fresh Amalaki to the powder for 21 days. Then add one seer of pure honey and one seer of fresh ghee (cow's). Also mix one chatak of long pepper (Pipul) and quarter seer of sugar Put this pulp in an earthern pot and keep this in a secluded place for six months, covered with ash. Begin taking this medicine from August or September The dose is one Tola (180 grs) to be taken every morning with quarter seer of hot milk.

(2) Satamuli (Asparagus Racemosus),—This small plant is very common in Bengal and also in other parts of India. The root of this plant is to be taken boiled with milk. Take 4 Tolas of the fresh roots and boil with quarter seer of milk and equal quantity of water, strain to quarter seer This preparation is most suitable for all I have tried it on several of my patients and have always found it effective. When continued for six months or preferably for one year, it strengthens the heart and the brain, keeps Vayu of the body calm and generally tones up the body.

(3) Bhuikumra (Ipomoea Digitata)—This should be taken boiled with milk, just like Satamuli. This is specially suitable during married life.

(4) Yashtimachu (Liquorice root),—Take 45 grains Yashtimadhu powder, 22 grs Triphala powder, 10 grs. of the powder of long pepper Add one teaspoonful of honey and take with hot milk every morning

Of the mineral Rasayanas, gold comes first, then iron and mica There are specific preparations of iron to make the metal highly efficacious as a Rasayana.

Now as regards Bajeekaranas That which increases the sexual potency of man may be called a Bajeekarana. Ayurveda enjoins that one should always take Bajeekarana in some form or other before sexual intercourse This well founded salutary advice of the ancient Hindu physicians is however totally ignored now-a-days by the young men and women of our country. Sexual excess is always bad, but without the previous use of some Bhajeekarana product, it is bound to prove disastrous

Of the common vegetable drugs which are reputed to be good Bajeekaranas, mention may be made of Alkushi (Mucuna pruriens) Ashwagandha (Withania Somniera) Bukumra Satamuli, Mash Kalai (Kidney beans) and Kulekhara seeds (Ruellia Longfolia)

Animal products are specially recommended as Bajeekaranas. Of these the most easily procurable are the eggs of the fish, duck and hen and the testicles of goat. The eggs of the crocodile and the beahen are also recommended. In this connection, one thing is very highly spoken of by Charak. It is the semen of crocodiles But I don't know how they used to procure this The flesh of the sparrow, fowl, partridge, peacock and buffalo are excellent Bajeekaranas.

Whatever Rasayana or Bajeekarana is taken,—be it of animal, vegetable, or mineral origin, milk should always be regularly taken

I shall now conclude this article by mentioning a prepartion which is not too complicated or difficult to make This is recommended to those who want to procreate a big family of sturdy and healthy children —

Take satamuli 4 seers boil with 16 srs of water and strain to 4 srs Make similar decoctions seperately of Bhuikumra, Mash Kalai Alkushi and Gokshura seeds (Tribulus Terestris). Mix together and add 4 seers of milk and a quarter seer of Ghee. Boil until the whole mass becomes jelly-like. One or two tolas of this should be taken every morning with honey and sugar.

Kaviraj D. N ROY, M.Sc.

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1935

The following remarks of Dewan Sir Mirza Ismail in the Assembly session of 1935 have caught our eye and, we think, will be read by our readers with interest

EXECUTIVE COUNCIL AFFAIRS

"I should like to say a word or two with reference to the discussion that took place in the House regarding the filling of a vacancy in the Executive Council

I have no hesitation in subscribing to the principle that the Executive Council should not be composed entirely of persons belonging to any one community Indeed, I am sure it is not in the interests of the State or even of the community itself that this should be allowed to occur We should not permit important posts in Government service to be monopolised by any community. It may be the Brahmin community to-day, it may be the Lingayet or the Vokkaligar community to morrow, and whatever the community be, it would be equally objectionable and adverse to public policy and public interest to permit a preponderant influence to it It is most essential in the interests of the country at large that there should be a fair and equ table distribution of Government offices among the various communities This should be the case right through the service—from top to bottom. The more important the post the more important it is that th s principle should be applied. That is my own view, a view which I have no doubt will find general acceptance in this House.

NO VIOLATION

"Having said this, may I remind you of the fact that we are not violating this principle? The appointment of a Brahmin officer to the Executive Council will not make it an entirely Brahmin Council So far as the other two officers are concerned, I can assure you, though I doubt if you need any assurance from me, that you will have no reason to be dissatisfied with the manner in which they will discharge their duties. They will discharge them in the best interests of the State, of which they have been most loyal and devoted servants, and you may count upon them to do everything they possibly can to advance the interests of all communities without distinction. (Applause). If Government had not made the appointment they have made, they would have been guilty of gross injustice to the officer concerned, Not merely that, they would have done a great disservice to the State by failing to utilise fully the services of one of the *most able and efficient officers that it possesses.*

FIND OUT MORE POINTS OF COMMON INTEREST

"Let us, Ladies and Gentlemen, not only make every effort to raise ourselves above all narrow sectarian considerations and to resist all such influences, but also insist on others doing the same. Our fundamental problem is to find continually more points of common interest and *to think in larger units than before, to forget dividing lines of class and community in our unity of race and purpose* We want a higher socialisation of our people in communal relationships and national relationships. And here there lies upon the members of this Assembly a very grave responsibility of which they are not always aware. Very often the communal speaker seems to consider that his prime duty as a member is to serve his community, and his proper attitude is that of antagonism to others. He thinks that nothing on earth matters—neither merit nor justice —provided the communal interest is secured. This is a thoroughly *bad* example to constituents, and *I long for the day when every member of this Assembly—Brahmin and non-Brahmin—will take a more statesmanlike view"*

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The Rationalist.

Monday 8-5-1944.

MARRIAGES

From the Viceroy down to the "Rationalist" every one nowadays seems to be called upon to approve or criticise one marriage or another.

We understand that H. E. the Viceroy is likely to disapprove of the marriage of the Mabaraja of Baroda. That does not however make the marriage illegal. And the Dewan Saheb who sought to play the part of Cardinal Woolsey and opposed the Ruler has been sent home to adorn Mylapore and the Cosmopolitan Club, Mount Road. We held that marriage to be legal and valid.

A report from Coimbatore refers to a marriage by an important local businessman, important enough to have the Governor for his invitee, "which was a departure from the normal, there being no religious rites and ceremonies. The bridal couple simply exchanged garlands and the bride-groom put the wedding ring on the bride's finger. Mr. G. D. Naidu made a speech explaining why he had avoided all religious formalities usually attendant on Hindu marriages. He said that he wanted to set an example for economy and avoiding wastage customary in Hindu marriages."

If any person, rich or poor, wants to do things irreligiously and like an outcaste, it is his own concern, and we would not feel called upon to to hold him out to obloquy or ridicule. But in this instance Mr. G. D. Naidu, the Hindu, not only gets through his daughter's marriage irreligiously, but also proclaims that he does so in order to set an example of economy and savings to other Hindus. Mr. Naidu, we believe, is an able and prosperous businessman. We are surprised that a man of his obvious intelligence should mislead himself into thinking that a religious marriage is costly, and an irreligious marriage is cheap!

The priest who officiates in a Hindu marriage gets Rs. 10 or 15 normally. The ghee for the ritual before the fire may cost about Rs. 2 or 3. Other connected expenses may come to another Rs. 10.

Is it to save just that much that Mr. Naidu has performed an irreligious marriage, and wants others to follow his doubtful example?

But what is the amount that he has actually spent on the marriage, including the fat cheque for the War Fund with which he must have secured the presence of the Governor?

Nobody requires that you should feed a whole city in a marriage. Nobody requires that you should engage costly bandsmen and musicians in a marriage. Nobody requires that you should give rich cloths to all your relatives, even in return for their own presents. But everybody requires that for a marriage to be valid you should perform it with the necessary formalities of the religion to which you belong. The Christian. the Hindu, the Moslem, the Brahmin, the Naidu, the Lingayat, every one has to perform his marriages according to the accepted tenets of his community.

Otherwise it is a farce. It is like locking up the boy and girl in a room and shouting to the world that they are married, and that nobody should dare to deny it!

Not long ago Governor Sir Arthur Hope himself celebrated the marriage of his daughter, not in a public meeting in the Government House, but in his Church and through his Bishop. No Moslem would dare to perform his marriage without his Moulvi. And yet a purse-proud Hindu can think that he is doing right by performing an irreligious marriage on the dubious plea of economy, and invite other Hindus to act similarly! The economy is seen when offsprings come in and suits arise in the Law Courts questioning their legitimacy. Then the lawyers will swallow a hundred times the small pittance that you grudged to the priest!

We are told that a District Judge who was present at the function complimented Mr.

Naidu "for doing things with the courage of his conviction." We think there is neither conviction nor acquittal. The courage is only the courage of thoughtlessness, and conceit due to a little success in life!

Marriage, let it be remembered, is not just a personal wish or convenience, but a social obligation. The married state is called "holy estate," or "holy wedlock." It can hardly be called holy if it is performed irreligiously and in violation of the mode accepted in one's society. It can have no validity if its religious side is given up, even if the Governors of all the Provinces and all the Federal Court Judges are present at it and make complimentary speeches.

At a time when our Self-Government is in dispute, at a time when the solidarity of our Motherland is in question, and our Religion is the only possession left to us in order to hold us together, we should be ashamed to do anything insulting or damaging to it. The things which have come down to us from the Ages are the creation of experienced, wise and thoughtful men. Otherwise they would have perished long ago as we see things planned by the so-called great men of today ending in fiasco or tragedy.

An Irish Judge, Justice Lord Clare once said that if a point stated by Barrister Curran were law, he would go home and burn his law books. "Better read them, my lord" retorted the counsel.

So, before condemning things in Hinduism, or Christianity, or Mohammadanism, let us understand them. Ignorance does not build States or raise nations. *Editor.*

TRANSFERS

Mr. K. Guru Dutt, B.A., Personal Secretary to H. H. The Maharaja to be Deputy Commissioner of Kolar, and Mr. T. Ramaiya B.A., Hons, from Kolar to the Palace as Huzur Secretary.

Mr. Guru Dutt passes into the moffussil after a long career in Bangalore and Mysore, and will be missed by literary and learned organisations in search of a speaker or Chairman. Mr. T. Ramaiya after a long career in the moffussil comes into the lime-light.

BIRTH

To Sri. Yuvarajakumari Sujayakantammanni avaru, second sister of H. H. The Maharaja, and Princess of Sanand, a daughter on the 1st inst.

MARRIAGES

Sri. A. L. NANJUNDARAJ URS, eldest son of Mr. A. C. Lingaraj Urs, with Sri. Sow. SAVARNAMMANNI, daughter of Mr. B. Nanjaraj Urs, on Saturday the 6th may, at "Seshadri House," Mysore.

Sri RAMACHANDRA S. GUNNERI, son of Sri. G. Sheshagiri Row, Chief Engineer for Irrigation, Jaipur State, with Shrimathi RATHNA, daughter of Mr. H. Srinivasa Row, Advocate, Bangalore, on the 11th inst. at Tirupathi.

Mr. P. S. NARAYANA RAO, B.A. Hons, son of Mr. P. Sitaramiah, B.A., B.L., Advocate, Mysore, with Sow. SUBBAMMA, daughter of Mr. S. Venkataramaniah, at Bangalore on the 10th inst.

Chi. M. S. PUTTANNA, D.Com., son of Mr. P. Subbaraya Sastry, M.A., M.Com., with Sow. SUBBALAKSHAMMA, daughter of Dr. S A. Raja Rao, at Turuvekere on the 11th inst.

Sow. KAPILA BAI daubgter of Mr. B. S. Raghavendra Rao, M.A., Director of Food Supplies, with Mr. B. V. RAMACHANDRA RAO, B.E., son of Mr. B. Vasudeva Murthy, Advocate, Bangalore, and Upanayanam of Chi. B. A. VENKATA RAO, son of Dr. B. Anantha-swamy Rao, M.B.C.M., D.P.H., on the 11th inst. at Basavangudi, Bangalore.

RETIREMENT

Mr. Siddiq-ul-mulk Sadeg Z. Shah, Huzur Secretary, leave for 1 year preparatory to retirement. Wafted to the Palace thirty years ago, Mr. Shah grew mellow in that courtly atmosphere. A calm-featured, mild-mannered, soft-spoken gentleman, his was a rare personality which had endeared itself to those who had come in touch with it. Many will wish him a happy retirement.

A DONATION

Srimathi Varalakshmidevamma daughter of Srimathi Bhagirathamma, retired Assistant mistress, Maharani's High School, has given a donation of Rs. 150/- to the Rama-krishna Ashrama, Mysore, towards the Library.

COFFEE BURNT THEN

NOW PRICED 300% HIGH

Between 1930 and 1940, according to figures published recently in the "Economist" over 70 million bags of coffee were destroyed in Brazil, or roughly the equivalent of 3½ years' production of the crop in that country. For 1940 41 only about half of the 20 million bags Brazil was expected to produce was likely to be sold, owing to the loss of European markets, but some of the surplus, however, could be saved from the incinerator and used in industry

A process has been developed for converting green coffee beans into plastics. Three plants are being built in Brazil to manufacture the new composition and when these are working to full capacity they are expected to absorb over five million bags of coffee a year In the course of time if the new industry is successful, the absurdity of destroying coffee may be obviated

WATCHES HAVE DISLIKES

Watches can be worn on some people's wrists for years and keep good time on other people's wrists, however, they never go for more than a few hours, or else keep bad time and are generally unsatisfactory, whatever the make or cost.

All sorts of explanations have been advanced to elucidate the mystery—habits of arm movements, for instance, or the inexplicable effects of personal electricity or magnetism.

A Swiss watchmaker, M. Paul Woog, says that when perfectly good wrist watches won't go, it may be due to the personal odour of the wearer. Such odours, he explains, are readily taken up by the lubricating oil in the watches. Their molecules form a thin, invisible film on the oil surface and before long stop the watch

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B Sc. Hons., LL.B.,

Advocate, Bangalore City.

LATEST OPINIONS·

1 The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clear propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court The result is a commendable text-book on Mysore Hindu Law ..

The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India The book is written in a simple and lucid style and the enunciations are generally accurate..

'The Madras Law Journal', Madras.

3. It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,

Judge of the Privy Council ·

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work It will be of great service to all who have to administer law in that State. and it is of interest to others as showing how the law is developing in Southern India '

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THE KOHINUR

(By B. M. Gopala Rao, B A.(Hons), B.T.,
Department of Public Instruction, Mysore.)

The Kohinur, the famous Indian diamond now belonging to the British Crown, has a long and thrilling history behind it. It exercised, like the illusory Carbuncle of Hawthorne's story, an unparalleled fascination through the centuries and filled the heart of many an ambitious prince with a burning desire to possess it. Legends in plenty grew around it in the course of its eventful career, and its existence was traced, though wrongly, even to the dim and remote past of the days of the Mahabharata.

The Kohinur, however, really began its historic career with the Emperor Shah Jahan. Mir Jumla, an ex-vizier of Golconda and a diamond merchant by trade, brought it from the mine of Kollur on the river Krishna and presented it to the Emperor on the occasion of his visit to the Mughal Court. The Kohinur passed from Shah Jahan to Aurangzib in due course. These two Mughal Emperors not only wore it on their person as an ornament, but also used it, at times, as a decoration to their Peacock Throne.

The Kohinur, however, changed its masters shortly after the disappearance of the last of the Great Mughals from the stage of India's history and went into the possession of Nadir Shah, the great Persian conqueror, when he plundered Delhi and carried away with him an immense booty. An amusing incident is stated to have occurred in this connection. Seeing the precious jewel in the turban of the hapless Mughal Emperor Muhammad Shah, the conqueror is said to have suggested an exchange of turbans as a sign of mutual friendship, and, of course, the desired exchange was made. The Kohinur owes its name, meaning 'Mountain of Light,' to Nadir Shah, who called it, on first seeing it, by the name which it bears.

It was not long, however, before the Kohinur chose a new master in the Afghan chief, Ahmad Shah, the founder of the Durani dynasty. On the assassination of Nadir Shah in 1747, this Afghan chief who was serving under him as a treasurer, appropriated to himself the treasure in his charge, together with this diamond.

When the Durani dynasty was over-thrown by the Sikhs under Ranjit Singh, the Kohinur once again found a new custodian in Ranjit Singh. Shah Shuja, the Afghan Emperor, on being displaced by his brother, sought refuge. in Lahore. One of the reasons which induced Ranjit Singh to offer an asylum to the fugitive seems to have been his keen desire to obtain the celebrated jewel from Shah Shuja in whose possession it happened to be at the time. The fickle jewel remained at Lahore till 1849, when, on the annexation of the Punjab at the conclusion of the Second Sikh War, it was surrendered by Dhulip Singh, the boy successor of Ranjit, to the Queen of England, as a token of submission.

After the annexation of the Punjab, a Board of Government consisting of Sir Henry Lawrence, his brother John Lawrence (afterwards Lord), and a civil servant of the Company was set up by the Governor-General for the administration of the Punjab The Kohinur, already surrendered by the deposed Maharaja, was formally handed over to this Board at one of its earliest meetings. It was considered by Sir Henry and the other member of the Board that the safe custody of this gem of inestimable value could not be entrusted to better hands than those of John Lawrence, and accordingly it was handed over to him. John Lawrence, however, kept the small tin-box containing the diamond in his waistcoat pocket and ceased to think of it any more. In utter forgetfulness of his precious charge, he changed his clothes for dinner and threw his waistcoat aside. Six weeks later, a message came from Lord Dalhousie, the Governor-General, intimating the Queen's desire that the jewel should be sent to her at once. When Sir Henry Lawrence informed his brother of the message he had received, John Lawrence is said to have quietly remarked that the Kohinur should be sent for at once. Sir Henry, greatly surprised, reminded John Lawrence how the jewel was in his possession. Shocked beyond measure though he was, John Lawrence kept complete control over himself and did not betray the least anxiety. On return home, he asked his servant, with great trepidation at heart, whether he had found a small tin box in his waistcoat pocket. The careful servant saved his master from a serious predicament by producing the small tin-box with the jewel in it.

According to Tavernier, a French traveller who visited the Mughal Court in 1665 and saw the Kohinur in Aurangzib's treasury, it was of the shape of a half egg and weighed 279 $\frac{9}{16}$ carats. When first given to Shah Jahan as a present by Mir Jumla, the diamond was still uncut, weighing nearly 787½ carats. It was cut by one Hortensio Borgio, a Venetian. This diamond-cutter, however, did his work rather badly and reduced the diamond to 279$\frac{9}{16}$ carats. He was, therefore, punished by the enraged Emperor with a fine of Rs. 10,000. When it was exhibited in the Great Exhibition held in London in 1851, it weighed 186$\frac{1}{16}$ carats. In the following year it was re-cut as a 'shallow brilliant' at the Queen's desire. The actual cutting lasted 38 days and the cost of the cutting amounted to £8,000. The diamond was, however, further reduced in weight to 106$\frac{1}{16}$ carats. When seen by Dalhousie, however, it was "rose-cut," not "brilliant-cut," and therefore did not sparkle like the latter. *(To be continued.)*

"POLITICS PHILOSOPHY & PHANTASY"

G. R. JOSYER.

M.A. HONS., F R E S.
MEMBER, ROYAL SOCIETY OF LITERATURE, GT BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929-39,
EDITOR, YAJURVEDA II VOLS. & RIGVEDA PADA,
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Your heart is a relatively simple, four-chambered, four-valved pumping machine.

It is not nearly so complicated or delicate as your kidneys or liver, which are whole chemical laboratories in themselves.

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In a moment we will come to all those things people cannot do. Meanwhile, it is a fact that people die of heart disease. More people are dying of it now than ten or twenty years ago.

But there are also hundreds of thousands of people who are going about with imaginary heart disease and ruining their lives because of it.

This is both silly and sad because those facts are not really as bad as they sound.

For one thing, you might almost say that it is normal for a person over seventy to develop some degenerative sort of heart trouble. After all, you have to die of something

What is more, a lot of people with generally weak constitutions who, a few years ago, might have died at birth are now living to die of heart disease later.

All this, of course, does not alter the fact that some kinds of heart disease are on the increase even among fairly young adults, particularly the type known as degenerative heart disease—high blood pressure and coronary disease, which seem to go with sitting at a desk and sweating from worry rather than from exertion

There are three or four kinds of heart disease you are likely to run into, and practically the worst thing you can do for any of them except in the very beginning, is to lie about afraid to move for fear that you will strain your heart.

This is probably least true of acute rheumatic and acute coronary heart diseases. Here it actually is important to lie quietly in bed, sometimes for weeks or months, to give the heart a chance to repair itself.

Nobody knows yet the exact cause of rheumatic heart disease. It seems to go with a hæmolytic streptococcic infection, though the strep itself is not found in the damaged hearts.

What it does is to set up an inflammation of the heart which often damages both the muscles and the valves, then the valves will not close properly and so the heart leaks.

How bad this leak turns out to be depends to some extent on how promptly the disease is discovered and how quiet the child—for rheumatic fever is most common among children—is kept until the infection subsides. Once the active infection is over, many people can lead quite normal lives with slightly leaking hearts.

One of the kinds of heart trouble you hear most about is that due to high blood pressure which is apparently on the increase, though nobody yet knows why.

High blood pressure is caused by the small arteries and arterioles contracting and making it difficult for the heart to pump the blood through them. If the blood pressure stays high enough for long enough, the heart may eventually weaken from the strain and even fail entirely.

Fat people s blood pressures often come down a good deal when they reduce. Yet an occasional cocktail or a nightly glass of sherry will probably be relaxing. Nine or even eighteen leisurely holes of golf are probably all right, too, if the pressure is not very high already and if the heart is still sound.

Tobacco may do harm It raises the blood pressure to start with, but you can test this, and if tobacco does not have such an effect, a small amount of smoking will not hurt.

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With high blood pressure there very often goes another serious type of heart trouble known as coronary heart disease. Coronary heart disease, which can occur, too, without high blood pressure, is malnutrition of the heart, in a round-about way.

(To be continued)

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How far can guns be heard? The answer would appear to depend mainly on the type of gun used, the intensity of the barrage, the direction of the wind, and on the presence or absence of any natural or manmade barriers. There are other considerations, however, in particular, the behaviour of the sound waves themselves.

Many people in England heard gunfire from France and Flanders. Curiously enough, it was heard clearly at places within 50 miles of Boulogne; faintly or not at all at spots 70 miles distant, yet distinctly in districts 120 miles from its source. Were the people in these furthest parts who claimed to hear the guns deceived by their imaginations? If not, were the residents in the intervening "silent" zone all suffering from defective hearing?

Scientists say No to both questions. The sound waves, they suggest, travelled roughly at ground level for the first 50 miles, were then swept upwards by atmospheric causes, to come down again 70 miles further on, again because of atmospheric causes. The sound waves, according to the theory, would pass through regions of intense cold, at a steadily diminishing speed and eventually reach a warm zone, about 100,000 feet up, where the temperature rises to 70 degrees centigrade. The effect of this warm zone would be to increase the sound waves, and send them down to earth again.

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Monday 15-5-1944.

MYSORE POWER AND LIGHT

Our remarks on some of the employees of the above, two weeks ago, were considered by many readers appropriate and timely. In fact one gentleman, member of the University Staff, who has not ever before thought fit to speak to us, accosted us a few days ago at a marriage gate and observed that the remarks were necessary and timely.

A letter which the Chief Electrical Engineer has had the courtesy to address to us shows that he does not consider that we have committed a crime in publishing a criticism of a small section of the Department. The letter, published on another column will be read with interest by the public.

But the Superintendent of the M. P. L. on the other hand pounces on us with a notice that if certain alleged defects in the installation of the Press premises are not rectified he will cut off the light connection without any notice!

The threat is signed by Mr. Mir Rahimulla Khan. Looking into the Civil List, we find that the Superintendent is Mr. N. Rama Rao, and that Mr. Mir Rahimulla Khan is "doing duty as Asst. Superintendent." The word, for, in the designation beneath the signature is not very clear. We do not know which of the two visited the premises. No defects in the installation have been pointed to us or to the house-owner, either orally or in writing. And yet he threatens us with disconnection!

That is his reprisal for our voicing a just complaint about some of the staff! Is this how officers in charge of "Service Departments" in the benevolent and responsive Administration should receive public complaints?

If the Congress Municipal Councillors criticise the water supply does that officer cut off the water supply of their houses under some imaginary plea? If the Nationalist R. A. members criticise corruption in the Registration or Food Departments, do Sub-registrars refuse to register their documents and the Rationing authority deny them their rations? If the Press observes that the Municipality has left the streets in dis-repair and the foot-paths unclean, and even the birth and death board in front of its building is left blank for days together, does the Municipal President increase your assessment and call off the scavengers from your locality? If the visitor to Hotel Krishnaraj Sagar writes a criticism in the Complaint book is the Superintendent empowered to throw him out? If the child cries for milk from hunger does the mother strangle it?

We do not dream that the Mysore Government will tolerate such a thing, though it may happen in a Nazi regime and in occupied Europe. Suppose we stop the "Rationalist" to-morrow, and publish our criticism in all the other newspapers inside and outside the State, will the officer condemn all their installations and disconnect them? Or suppose we call a public meeting of citizens and they voice complaints about the Department, will all their installations be cut off?

We have no wish to hurt any official. We seek to indulge in no blind criticism. We sought to point out that since the meter-readers of the Electrical Department,—unlike the Postman, Policeman, Court-Amin, or the Scavenger, had the right of periodical entry into all houses, whether the occupants be society ladies, working women, Moslem ladies or Ursu ladies, they ought to be civil and not overbearing.

The Public in a civilised State have the right to be heard, and the Press is bound to give voice to public complaints. Any officials in a country who seek to silence the public, and throttle the Press, are a menace to the State.

No good Government, and no intelligent public, can permit such a thing for long.

And as for the Press, it will have to discharge its duty to the public, official and non-official, honestly, calmly, without ill-will, without elation, and without flinching, and leave the rest to God! *Editor.*

TYRE RATIONING

It is understood that at the meeting of the Mysore District Traffic committee held recently under the presidentship of Mr. C. M. H. Ranajodh Sing, District Magistrate, it was resolved to recommend to Government that since the present system of rationing tyres is causing grave hardship to the non-official public engaged in essential business and essential public service, the distribution of the quota henceforward be made through the District Magistrate and District Traffiic Advisory Committee.

The committee also considered the representation that in the rationing of petrol also the non-official public are being starved and put to considerable suffering, and that this is not in public interest.

WRONG NAMES

Though the age in which we live prides itself upon its accuracy, it is astonishing to notice how misleading are many of the words we use every day.

A black beetle, for example, is not a beetle, and it isn't black. There is no lead in a lead pencil, and an electric condenser does not condense. A briar pipe is not made of briar, but from a root whose French name is *bruyere.*

A crayfish is not a fish, but a crustacean, whilst a cuttlefish is a snail. A blind worm is neither a worm nor blind. Actually it has an excellent pair of eyes, and it is a lizard, though it possesses no legs. A white elephant is pink, whilst the huntsmen's pink coat is scarlet.

There is no rice in rice paper, and no kid in kid gloves, which are made of lambskin. The chamois does not provide chamois leather. Cork legs are not made of cork; they were so called after Dr. Cork, who invented them.

Panama hats do not come from Panama, and Turkish tobacco is not grown in Turkey. A water rat is not a rat but a vole. Copper coins are made of bronze, whilst silver coins are largely nickel. Red wine is purple, whilst white wine is greenish yellow!

MARRIAGES

Sow. LALITAMBA, daughter of Sowcar Shivalingaswamy, Talkad, with Chi. PRABHUSWAMY, son of Mr. M. C. Dakshinamurthy, Mudigunda, at Talkad, on 11th May 1944.

Mr. S. SUBBA RAO, brother of Mr. S. Nagappa, Palace Treasurer, with Sow. LEELAVATHAMMA, daughter of Mr. Venkatramaniah at Kampalapur on 12th May 1944.

Sri B. T. NARASIMHIENGAR, son of Mr. B. Thirumalachar, Rtd. Executive Engineer, with Sow. NIRMALA DEVI daughter of Sri S. Venkatarangiengar, Consulting Engineer, Bombay, at 1596, Chamundeswari Road on the 13th inst.

Chi. PUTTALINGAPPA, son of Mr. M. C, Shankarappa, Proprietor, Empire Motor Service, Mysore, with Sow. RENUKAMBA, daughter of Mr. H. V. Basappa at Honnudike, Tumkur Tq, on 14th May 1944.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಸಾಮುದ್ರಿಕ ಶಾಸ್ತ್ರವು	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

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THE KOHINUR

(By B M Gopala Rao B A Hons B T
Department of Public Instruction Mysore)

(continued from last issue)

To Lord Dalhousie fell the onerous task of sending the Kohinur safely to Queen Victoria. It was sent from Bombay in H. M S *Medea* on the 6th April 1850 after having been detained there for two months, as there was no ship bound for England available at the time In a letter dated 16th May 1850, to his friend Sir George Couper, Dalhousie gave expression to the feeling of great relief he experienced when the gem was safely deposited by him at Bombay and subsequently despatched to the Queen "I brought it," he wrote, "from Lahore myself. I undertook the charge of it in a funk, and never was so happy in all my life as when I got it into the treasury at Bombay. It was sewn and double sewn into a belt secured round my waist, one end through the belt fastened to a chain round my neck It never left me day or night, except when I went to D Ghazee Khan, when I left it with Captain Ramsay (who has now joint charge of it) locked in a treasure-chest, and with strict orders that he should sit upon the chest till I came back. My stars! What a relief it was to get rid of it!"

Lord Dalhousie s manner of disposal of the Kohinur, as also of the property which fell into the hands of the British in the Second Sikh War, came in for a good deal of criticism in different quarters in England for different reasons The Court of Directors of the East India Company resented his making Dhulip Singh surrender the diamond to the Queen direct Some public men and journals found fault with him for not having confiscated all the property for Her Majesty. Dalhousie's letter to his friend justifying the line of action he took affords interesting reading Writing from Simla on the 16th August 1849, Dalhousie stated in his letter "The Court, you say, are ruffled by my having caused the Maharaja (Dhulip Singh) to cede to the Queen the Kohinur, while the "Daily News" and my Lord Ellenborough are indignant because I did not confiscate everything to Her Majesty, and censure me for leaving even a Roman pearl to the Court I am like 'a bundle of hay between two asses'. I can t be wrong both ways, and maintain I am right both ways I was fully prepared to hear that the Court chafed at my not sending the diamond to them, and letting them present it to Her Majesty They ought not to do so—they ought to enter into and cordially to approve the sentiment on which I acted thus The motive was simply this that it was more for the honour of the Queen that the Kohinur should be surrendered directly from the hand of the conquered prince into the hands of the sovereign who was his conqueror, than that it should be presented to her as a gift—which is always a favour—by any joint stock company of her subjects So the Court ought to feel As for their fretting and censuring, that I do not mind—so long as they do not disallow the article I know I have acted best for the honour of the Sovereign and for their honour too. I do not work so much for General Galloway (Chairman of the Court) or for the rotation crop of chairmen under whom I may serve in the next three years as for history, and there I know that my act will stand straight and square "

Queen Victoria was assaulted in 1850 by one Robert Pate, an ex officer It was believed by some people in England that this mishap was due to the Queen receiving the Kohinur Dalhousie was blamed for having sent to the Queen a gem which was supposed to bring ill-luck to its possessor. The same belief persisted in the minds of some people even after the lapse of years Writing to his friend from Malta on the 7th January 1858, Dalhousie refuted the baseless allegation made against this priceless jewel. He wrote "It is not only contrary to fact but contrary to native statements also Did the Kohinur bring ill luck to the great Akber,* who got it from Golconda, or to his son or grandson?"—(*Note* * I have been unable to trace this version of the story of the Kohinur. Perhaps it was one of the versions current in Lord Dalhousie s days His account, however, does not seem to have been corroborated, or even alluded to, by subsequent investigators into the history of this famous diamond Controversy raged round the Kohinur in the latter half of the 19th century as regards its identity with some other famous diamonds known to history, some scholars holding the view that it was identical with a diamond presented by Baber to his son Humayun while others agreed with Dr V. Ball's conclusions See the article on 'Diamonds' in the Encyclopaedia Britannica 14th edition and "Tavernier's Travels in India," Appendix I vol II edited by Dr V Ball. There is, however, an inaccurate statement in the article in the Encyclopaedia referred to Regarding the Kohinur, the article states that the diamond "passed into the hands of the East India Company and was presented by them to Queen Victoria in 1850 " It is needless to say that it was surrendered by Dhulip Singh to the Queen and not presented by the Company P 319 20)—'Or to Aurangzib, who rose to be *the* Great Mogul? And when that race of Emperors fell (not from the ill fortune of the Kohinur but from their feeble hand), did it bring ill fortune to Nadir Shah who lived and died the greatest Eastern conqueror of modern times? Or to Ahmed Shah Doorani, who got it at Nadir's death, and founded the Afghan Empire? Or did it bring ill-fortune to old Runjit Singh, who got it from the Dooranis, and who rose from being a

sowar on 20 rupees a month at Goojeranwalla to be the Maharaja of the Punjab, swaying the greatest force in India next to ourselves'? And has it brought ill-luck to the Queen? Especially representing the Punjab, has it shown that State an enemy to us? Has it not, on the contrary, shown it our fastest friend, by whose aid we have just put down the traitors of our own household? So much for the facts of history as to the Kohinur.

"Now for the estimation in which its former owners held it. When Ranjit Singh seized it from Shah Shoojah (the Doorani Emperor), he was very anxious to ascertain its value. He sent to the merchants at Amritsir but they said its value could not be estimated in money He then sent to the Begum Shah Shoojah's wife. Her answer was thus 'If a strong man should take five stones, and should cast them, one east, one west, one north, one south, and the last straight up into the air, and if all the space between those points were filled with gold and gems, that would not equal the value of the Kohinur." Runjit (thinking this a rather vague estimate, I suppose) then applied to Shah Shoojah. The old man's answer was 'The value of the Kohinur is *Good Fortune*. (Dalhousie's letter from Chini, September 1850) Whoever holds it is victorious over all his enemies.' So it is. The Kohinur has been of ill-fortune to the few who have lost it. To the long line of Emperors, conquerors, and potentates who through successive centuries have possessed it, it has been the symbol of victory and empire. And surely never more so than to our Queen, ever since she wore it and at this moment ..... However, if Her Majesty thinks it brings bad luck, let her give it back to me. I will take it and its ill-luck on speculation."

The Kohinur passed to the successive sovereigns of England after Queen Victoria and has continued to enhence the prestige of the British Crown.

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AUTHORITIES CONSULTED

1. Private Letters of the Marquess Dalhousie.
2 Ranjit Singh (Rulers of India Series.)
3. Aurangzib (do)
4 Tavernier's Travels in India, vol II Ed. V. Ball.
5. "Life of Lord Lawrence"—Bosworth Smith.
6. Letters of Queen Victoria.
7. The Encyclopaedia Britannica, 14th edition.
8. Dr. S. K. Banerji's "Humayun Badshah."

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by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

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'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

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YOUR HEART

(continued from last issue)

The blood, your heart pumps through its valves all day and all night, doesn't nourish it. The heart's oxygen and nutrition come through two arteries—the coronaries—that branch right off the beginning of the aorta and wind back around and through the heart muscle in a thickly interlacing network or tree

If anything should keep the blood in those arteries from carrying oxygen to any part of the heart muscle, that particular part would tend to weaken and wither

This may happen if the coronary arteries become hardened and narrowed—what is known as arteriosclerotic. The fundamental cause of arteriosclerosis is still largely a mystery, but it seems to be associated with overeating, with years of high blood pressure, and with other factors we do not yet understand.

Overeating may be important, because bits of fat can deposit themselves from the blood in the inner walls of the arteries and in time change chemically first into soap and then into hard lime, this may very possibly be a particular danger in people who eat too much butter, cream, and eggs, or in people who do not burn up quickly enough the fat in dairy products.

The disease is very apt to run in families, and much more frequently appears in men than in women.

Hardening of the arteries is not so serious by itself in a mild degree, but if the bore of the coronary arteries becomes narrowed, the coronary arteries may not be able to supply an adequate amount of blood to the part of the heart they are feeding.

Then the heart will send out pain signals, usually a feeling of tight pressure under the breastbone on effort, until the strain is relieved either by rest or by some drug such as nitroglycerin, which relaxes the arteries again.

This is angina pectoris It is important to remember that though it can be very painful and terrifying, most people do not die of it. But it is always important to try to avoid causing it

Another serious result of hardening of the coronary arteries can be coronary thrombosis. The hardened arteries may become so constricted that the blood does not flow through them freely

Then a clot may form which cuts off the blood supply beyond. This is serious, but not by any means so fatal as most people think.

If a person who gets coronary thrombosis has been born with a thickly branching coronary tree some of the other smaller blood-vessels will take over the work of the blocked one Unless a person dies during the first week after a coronary thrombosis, his chances of recovery are pretty good.

After a few weeks of rest in bed he may be able to go back to a fairly normal life if he is careful not to work hard enough to let the heart ask for more oxygen and food than the narrowed arteries can supply

People with those common "heart symptoms," pain in the heart, palpitation, shortness of breath, and faintness, are often sure they are going to die at any minute of heart failure—remember your Aunt Minnie whose heart pounded so—but more often than not their hearts are absolutely sound,

There is a disturbance of the nervous system called neurocirculatory asthenia which in the last war acted so much like heart disease and was so common among the men in the trenches that it was called soldier's heart

These symptoms are always a nuisance, but they do not shorten life and they do not cause heart disease, and many very brilliant people have led highly constructive lives with neurocirculatory asthenia when allowed to work at their own pace, and taught not to worry about their hearts.

Pulse rate is another thing people worry about unnecessarily

Statistics of pulse rates recently un-earthed three champion long-distance runners and an air pilot who had pulse rates of 37, 38, 35, and 38 respectively So even if your pulse rate is normally under fifty or over a hundred, you had better see your doctor before you begin to worry about it.

One special reason for a very high pulse rate is a trouble known as paraxysmal tachycardia.

These attacks of rapid pulse usually start and end abruptly, lasting a few seconds, a few hours, or on rare occasions several days. They occur just as often as not in young people without any apparent heart damage sometimes as a result of exertion, emotion, or digestive disturbance

In prolonged attacks certain drugs are given to act on the nerves, which slow the heart. As in angina pectoris the important thing to remember about paroxysmal tachycardia is that it is practically never fatal

One doctor tells of a patient of eighty seven who had been having attacks for fifty years, often with a pulse as high as 200

Then there is low blood pressure. Some people with low blood pressure feel a little low and may need a bit of a stimulant to pick them up, but these are rare

(To be continued.)

ON PRAYER

(MAHATMA GANDHI)

Prayer has saved my life. Without it I should have been a lunatic long ago. I have had my share of the bitterest public and private experiences. They threw me into temporary despair. If I was able to get rid of that despair, it was because of prayer Prayer has not been a part of my life as truth has been. Prayer came out of sheer necessity. I found myself in a plight where I could not possibly be happy without prayer. The more my faith in God increased, the more irresistible became the yearning for prayer. Life seemed to be dull and vacant without it.

I had attended the Christian religious services in South Africa, but they failed to grip me. My Christian friends supplicated God, but I could not do so. I failed grievously. I started with a disbelief in God and prayer. And until at a late stage in life I did not feel anything like a void in life. At that state I felt that as food was indispensable to the body, so was prayer indispensable for the soul. In fact, food for the body is not so necessary as prayer for the soul For starvation is often necessary in order to keep the body in health, but there is no such thing as prayer starvation. You cannot possibly have a surfeit of prayer.

TEACHERS OF THE WORLD

Three of the greatest teachers of the world, Buddha, Jesus and Mohammed, have left unimpeachable testimony that they found illumination through prayer and could not possibly live witnout it. Millions of Christians, Hindus and Musalmans find their only solace in life in prayer. Either you vote them down as liars, or as self-deluded people. I will say that this 'lying' has a charm for me, a truth-seeker, if it is 'lying' that has given me that mainstay or staff of life without which I could not dare to live for a moment. In spite of despair staring me in the face on the political horizon, I have never lost my peace. In fact, I have found people who envy my peace. That peace comes from prayer.

I am not a man of learning, but I humbly claim to be a man of prayer. I am indifferent as to the form. Every one is a law unto himself in that respect. But there are some well-marked roads, and it is safe to walk along the beaten tracks trod by the ancient teachers.

It is beyond my power to induce in you a belief in God. There are certain things which are self-proved and certain things which are not proved at all. The existence of God is like a geometrical axiom. It may be beyond our heart's grasp. I shall not talk of an intellectual grasp. Intellectual attempts are more or less fallacious, as a rational explanation cannot give you the faith in a living God. For it is a thing beyond the grasp of reason. It transcends reason.

There are various phenomena from which you can reason out the existence of God, but I shall not insult your intelligence by offering you a rational explanation of that type. I would have you brush aside all rational explanations and begin with a simple child-like faith in God If I exist, God exists. With me it is a necessity of my being, as it is with millions. They may not be able to talk about it, but from their life you can see that it is part of their life.

THE FAITH

I am only asking you to restore the belief that has been undermined. In order to do so you have to unlearn a lot of literature that dazzles your intelligence and throws you off your feet. Start with the faith, which is also a token of humility, and an admission that we know nothing, that we are less than atoms in this universe. I say, we are less than atoms because the atom obeys the law of its being, where as we, in the insolence, deny the law of nature.

But I have no argument to address to those who have no faith.

Once you accept the presence of God, the necessity of prayer is inescapable.

Let us not make the astounding claim that our whole life is a prayer, and that therefore we need not sit down at any particular hour to pray.

Even men who were all the time in tune with the Infinite did not make such a claim. Their lives were a continuous prayer and yet for our sake, let us say, they offered prayer at set hours and renewed each day the oath of loyalty to God. God, of course, never insists upon the oath, but we must renew our pledge every day. I assure you we shall then be free from every imaginable misery in life.

From Kalyan Kalpataru.

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(Contributed)

ENCOURAGEMENT TO INDIGENOUS SYSTEMS OF MEDICINE

ENCOURAGEMENT OR DISCOURAGEMENT??

Just for about three years past this topic is largely in the air. Publication of two editions in quick succession, of that most useful and popular book "ಆರೋಗ್ಯ ಚಿಕಿತ್ಸೆ" by the learned author, Vaidyavallabha M. G. Singriengar, with blessings from Her Highness the Dowager Maharanee with a fine foreword in the second edition by the enthusiastic Health Minister, started the impetus. The genuine interest being evinced by the Health Minister is an equally good impetus.

In August 1942 the Government sanctioned the 'Subrahmanya Iyer Committee', "to go into the question of encouraging the Indigenous Systems of Medicine." On the report of this Committee submitted in October 1942, the Government have passed orders in February 1944.

While the 'Subramanya Iyer Committee' was in its sitting, the Government issued an order regarding improving the status of vaidyas and hakims though this point was a reference to the committee, and they were deliberating on it.

As a consequence of the committee's report the Government have sanctioned in November 1943, the 'Narayanaswamy Naidu Committee,' "to consider measures for the control, administration and development of the indigenous systems of medicine".

The above committee is now working in full swing.

The 'Subrahmanya Iyer Committee' had 12 members of whom 7 were Vaidyas of whom the Principal of the Ayurvedic and Unani College is however considered as one, and 2 were Hakims. This was good.

The Government preamble to the constitution of the 'Narayanaswamy Naidu Committee' is the recommendation made by the 'Subrahmanya Iyer Committee' in the following terms: "Till the constitution of a separate department a committee of officials and non-officials with a non-official majority and *a preponderance of eminent Hakims and Vaidyas* among them be appointed for the control and administration of the Indigenous Systems of Medicine." On that the Government are pleased to constitute the 'Narayanaswamy Naidu Committee' consisting of 15 members of whom only 5 are Vaidyas including of course, the Principal of the A & U College and only one Hakim. This is the "*preponderance* of eminent Hakims and Vaidyas" who are appointed "for the control and administration of the indigenous systems of medicine!" The one solitary Hakim on this committee is said to be neither a Mysorean nor is he practising in Mysore.

The present committee, it seems, have formed one Library Sub-committee and one Sub-committee for selection of candidates for various appointments to be made. The Library Sub-committee consists of 6 members of whom 4 are men of medicine. The Appointment Sub-committee has 8 members of whom 3 are men of medicine including the Principal.

This latter Sub-committee with non-Vaidyas in majority selected candidates for interview for the post of Superintendent and Ex-officio Secretary. The Interview candidates appeared before another Sub-committee consisting of only three members, the Chairman, the Public Service Commissioner, and Dharmaprakasha L. S. Venkaji Rao. The Public Service Commissioner is taken from outside the main committee. All the three are non-Vaidyas, to select the best Vaidya and Ex-officio Secretary. This they have done and orders would seem to be about to issue. This is the type of encouragement to the Indigenous Systems of Medicine.

In the same breath and in the same meeting the first proposal agreed to is that the selection of the candidate for the Superintendent's post be brought before the *entire* committee and not before a Sub-committee. The next move by the Chief Donor who

introduces an Allopath for the post is to re-advertise the post with a higher pay as none of the 26 applicants is fit. The third proposal which is also accepted is to request the Government to temporarily lend the services of the Allopath named by the Chief Donor. The fourth resolution was to call for interview some 7 candidates and select one and submit this also to Government. Though it was agreed that the full Committee should go into the selection, a Sub-committee of three Non-Vaidyas make the selection and submit the proposal direct to the Government. Curious indeed are the proceedings to uplift Ayurveda and Unani!

The Dharmaprakasha, the Chief Donor for the uplift of Ayurveda, is of course, on every Sub-committee. It is learnt that the candidates have gone on pilgrimage to his bungalow, one or two even with visiting cards of distinguished, high-placed gentlemen for introduction. By the way, canvassing is a disqualification in many centres, in and outside our State. It is learnt that the questions to the candidates were put mostly by the Chief Donor and that many questions had to be reluctantly answered, to put it in a mild way. That the Dharmaprakasha who donated so liberally for the uplift of Ayurveda should be so much inclined to bring in Allopaths to uplift it, is a great set-back, a much greater set-back than the Government having filled in Allopaths and English Materia Medica is to the Ayurvedic and Unani College.

The committee's procedure to select one Senior Physician for Ayurveda and one for Unani and also one Lady Physician for each branch appears also to be peculiar. The resolution in the main Committee to fix up qualifications for advertising for the posts is deviated from in a way while the advertisement goes to the Press, by what committee or Sub-committee drafted we do not know. Candidates again swarm Bangalore, old and young Hakims, Vaidyas, and Lady Candidates. The Appointment Sub-committee with a majority of non-medical men as stated before, select interview candidates only for the Unani section, postponing consideration of the numerous applications from the Ayurvedic section. A fresh advertisement worded in a still different way goes to the "Hindu". When this Ayurvedic section is dealt with we shall probably solve this mystery.

The Unani interview candidates go fortunately somehow before the Main Committee with the Public Service Commissioner added. Again the main part is understood to have been played by Dharmaprakash. Two Hakims get tie votes and their names are sent to Government. The Non-Mysorean Hakim appears to be bringing in outside influence. The local Hakim whose ancestors have served Mysore for generations, who did very good service on the 'Subrahmanya Iyer Committee' and who is a member on the Ayurvedic and Unani College Committee and also a member on the board of examiners would deserve the place. The old Hakims who lost the chance appear to be conducting propaganda to disqualify the selected men. The committee office also probably requires some brushing up. The candidates were asked to send all their certificates in original which they did. When some of them were called for interview they were asked to appear with their original certificates again. It is said that the originals were yet in the office!

Unless our Government immediately re-organize the committee with at least three-fourths of its members as Vaidyas and Hakims no lasting, useful work will be done. We suggest that all the Vaidyas and Hakims of both the 'Subrahmanya Iyer Committee' and the present 'Narayanaswamy Naidu Committee' be now incorporated into one re-organized committee with of course the other non-officials, and further work carried out, all work being done by the whole committee and not by any small Sub-committee. Action so far taken is very discouraging. The detailed suggestions given by the 'Subrahmanya Iyer Committee' are most of them exceedingly helpful to uplift indigenous systems of Medicine. Postponing action or referring recommendations to new committees is itself discouragement enough. We hope the enthusiastic Health Minister will mend matters before it is too late.

MARRIAGES

Sow. RAJALAKSHMI, daughter of Mr. M. Lakshmiuarayana Rao, B.A. B.L., Advocate, Mysore, with Mr. SWAMI RAO, son of Mr, Manjayya of Kalasa, on the 18th inst. at Mysore.

Sow. PUTTAMMA, daughter of Mr. C. Puttaveerappa, Mill-owner, Mysore, with Mr. L. MALLAYYA, B.SC., son of Mr. Linge Gowdar, Zamindar, Coimbatore, on the 17th inst. at Mysore.

Sow. GOWRAMMA, daughter of Mr. K. Ranga Sastry, B.A., Mysore, with Chi. G. SUBBANARASIMHAIYA, B.A., son of Mr. Gopalasastry, on the 19th inst. at Mysore.

Sow. RATHNAMMA, daughter of Mr. M. A. S. Iyengar, with chi. M. G. RAJAGOPAL, son of late Mr. M. G. Singlachar, on the 24th inst. at Malleswaram, Bangalore.

Chi. R. A. KRISHNASWAMY, B.SC., son of Mr. R. A. sampathkumaracharya, B A., with Sow. SRIRANGAMMAL, daughter of Mr. M. T. Srinivasan, B.E., on the 26th inst. at Malleswaram, Bangalore.

THE NATIONALIST PARTY

The Honorary Secretaries write

A food conference under the auspices of the Nationalist Party is arranged to be held in Rangacharlu Memorial Hall, Mysore, on the 23rd. may, 1944 It is only done under the auspices of the party but all parties and shades of opinion are requested to co-operate in making the function a success Individual invitations are sent. But even in case they are not received on account of the shortness of time and the haste with which it is organised this may kindly be taken as invitation and every one in the State is requested to co-operate.

"The working Commitee of the Nationalist Party meets at Bangalore on the 27th and 28th at the Nationalist Party Office to take stock of the work so far done and to deliberate over the food situation and also to chalk out a further programme regarding the constructive activities to be undertaken

"The Parliamentary Sub-Committee to the Nationalist Party also meets on the 28th, 29th and 30th to arrange for a block for the "Nationalist Party in the Assembly, to draft rules for the concuct of the Nationalist Party Assembly Group and election of the Office-bearers of the party Assembly Group."

THE M. P. L.

Our remarks on the above in our last issue as well as in a previous one seem to have created, what may be called, a wholesome stir. The Chief Electrical Engineer's responsive attitude to the public has been made clear. The Superintendent of the Mysore Power and Light also assures us in the most unequivocal terms that the rule of the Department to serve and oblige the public is always kept in view, and that if any short-comings occur and are brought to the notice of the authorities efforts will be made to remedy them most speedily. He also points out that though the public in general are amenable to the rules of the Department, there are instances in which the staff of the Department when they go for meter-reading or disconnection for non-payment of dues, meet with obstruction and even insults. Even in such cases, he declares, the attitude of the Department is not to coerce, but to get over the situation tactfully.

We think that this controversy may end here. If it has helped to create a better-understanding between the public and the Departmental Staff, our purpose is served.

Ed.

BHARATHA DHARMA SABHA

A meeting of the Bharatha Dharma Sabha was held last week at the "Rationalist" premises, under the Presidentship of Rajasevaprasaktha *V.* Subrahmanya Iyer, Prominent among those present were Drs. M. H Krishna M A Ph D. and Purushotham, M.A. Ph.D. Rao Bahadur M Ramaswamy. and Messrs G R. Josyer, M. N Naganna. M. V. Krishna Rao M A, M. Yamunachar, M A, and Mr. Mallaraj Urs. Mr. Yamunachar read a scholarly paper on Dharma in Hinduism. In the interesting discussion which followed, the Chairman and Drs, Purushotham and Krishna, and Messrs. Rao Bahadur Ramaswamy, M V Krishna Rao, & M. N. Naganna participated, and referred to the fundamental points of Hindu Dharma, and its catholicity and spirit of universal goodwill The ignorance of middle and higher class Hindus on matters relating to their own religion was ascribed to the Moslem and Christian domination of the country for some time past, and it was resolved that efforts should be made to clarify and propagate the ideals of Hinduism among the younger and older generations of the Hindu public.

RATE OF SPEECH

Do foreigners talk quicker than English-speaking people? It is generally assumed that the French, for instance, utter more words per minute than do the English, and this is confirmed by reports of philologists who have compared speaking rates of different nations!

The Frenchman, it is said, averages 340 syllables a minute the Japanese 310, the German 250 A long way behind is the Englishman, his rate is 120 syllables a minute. But he is not the world's slowest speaker. That distinction seems to be possessed by the Polynesian, who takes nearly a second over each syllable

ANIMAL FALLACIES

Are wild animals "charmed" by music? Experiments at the New York Zoo suggested that they are not. Various instruments, including violins and saxophones, were played to snakes, birds, lions, tigers and other inmates without arousing the slightest response. They even listened unmoved for the whole of an afternoon to an operatic soprano!

Here are some other animal notions which experts have declared to be fallacious.

"Owls see clearly by night, dimly by day" A horned owl is reported to have spotted a ground squirrel 100 yards away, at 9 o clock in the morning.

"Monkeys form chain bridges to cross rivers" The first monkey would be unable to stand the strain of the combined weights of the others.

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WHY MEN GO BALD

What is the cause of baldness? Is it bad circulation of the blood, the practice of wetting the hair, heredity, or the wearing of hats? These are four explanations commonly advanced for loss of hair. All are fallacious, according to Mr Charles V. Ferrante, an American hairdressing expert, who. recently wrote a book on the subject.

He considers that the real reason is lack of exercise for the scalp. Women seldom go bald because their hair is exercised regularly—they do it in their sleep. The action of moving the head on the pillow—and it is said that no sleeper remains absolutely still—creates a pull on the hair-producing skin.

In the same way men exercise their hair, but only on the sides and back of the head, not on the crown And it is on the crown that they go bald If men wore their hair long, there might be an end of shining domes! Alternatively, recommends Mr. Ferrante, they should regularly rub the hair briskly, wash it more frequently, and make greater use of the brush, instead of relying on the comb.

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 37] MONDAY 29--5--1944 [PRICE 0—1—6

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THE FESTIVITIES & THE FRIVOLITIES OF THE MUGHAL COURT

(B. M. Gopala Rao, B.A., (Hons.,) B T, Department of Public Instruction, Mysore)

It is a well-known fact that pomp and pageantry were the distinguishing features of the Mughal Court. The daily life of the emperors, in itself, afforded ample opportunities for a continuous exhibition of their wealth and magnificence Special occasions, however, were not a few, when the Court was transformed almost into an enchanting wonderland!

The Nauroz or the New Year's Day was an occasion of much feasting and revelry. This festival was adopted by Akbar from Persia. It is said that Akbar's decision to introduce this festival was largely due to the influence of Bir Bal, the friend and courtier of Akbar, who was a great believer in the worship of the Sun—the source of all light and preserver of all life on the earth. The festival commenced on the day when the Sun moves to Aries. On the noon of this day, fire was kindled by exposing to the rays of the Sun a kind of stone called the Surya Kant and holding a piece of cotton near it The lighters of lamps, the torch-bearers, and cooks of the royal household took this fire for their respective purposes. This sacred fire was preserved in a vessel till the next New Year. The festival of Nauroz lasted for a period of nineteen days, the first and the last days being regarded as specially important ones. A splendid repast was given by the emperor on the day when the New year began. Akbar wore on each particular day of the week during this period a different suit of clothes corresponding in colour to that of the planet after which each day of the week is named. On each day of the festival one of the great nobles gave an entertainment and invited the emperor to grace the function The nobleman offered to the emperor on this occasion choicest presents consisting of precious stones, costly clothes, elephants and horses. The sovereign took what pleased him most and bestowed the other things as a gift on the host himself. There used to be illuminations for three nights, and the whole period was one of universal rejoicings

Next in importance to the Nauroz was the celebration of the Solar and Lunar Birthdays of the emperor, when he was weighed against various articles in accordance with an old Hindu custom adopted by Akbar. On the first day of the month of Aban (15th October) which was the Solar anniversary of the emperor's birthday, he was weighed twelve times against different articles—gold, quick-silver, silk, perfumes, copper, ruh-i-tutiya, drugs, ghee, iron, rice, milk, seven kinds of grain and salt, the order of these articles being determined by their costliness. Sheep, goats, and fowls corresponding in number to the age of the emperor were given to people who bred them, and a large number of small animals were set at liberty. The Lunar Birthday of the emperor fell on the 5th of Rajab, when again he was weighed. On this occasion, however, he was weighed against eight articles only—silver, tin, cloth, lead, fruits, mustard oil, and vegetables. These articles were given away to the Brahmins in accordance with Akbar's Hindu tendencies. On both occasions the emperor gave presents of money to people of all ranks and granted pardon to offenders. A feast was given by the emperor on the occasion of both these birthdays and nobles were promoted to higher offices. A treasurer and an accountant had been appointed to look after the financial arrangements in connection with these ceremonies.

Another ceremony connected with the emperor's birthdays was known as the Salgirah, 'the year's knot.' In the harem a string was kept with knots in it corresponding in number to the age of the emperor. A new knot was tied on the occasion of each birthday.

These ceremonies introduced by Akbar were continued by Jahangir and Shah Jahan Aurangzeb, however, actuated by his puritanical zeal to restore the rules of orthodox Islam in the administration and to bring the lives of the people in closer accord with the teaching of the Quran, issued a number of ordinances in those directions Among these were two ordinances which prohibited the celebration of the New Year's Day festival and the ceremony of weighing the emperor on his birthdays.

Sir Thomas Roe, the British ambassador at the Mughal Court, has left a vivid description of the Nauroz and the Birthday celebrations in the days of the emperor Jahangir On the occasion of the Nauroz, a throne was erected four feet from the ground in the durbar court From the back portion of this to the place whence the emperor came out, a square of 56 paces in length and 43 in breadth was enclosed by rail and covered over with canopies of gold, silk or velvet. These canopies were joined together and sustained by poles covered with silk or velvet At the upper end were placed, among others, pictures of King James I of England and his Queen, and of Princess Elizabeth, their daughter. The floor was spread over with large Persian Carpets and all the principal men sat on them, excepting a few who were right in front of the throne, within a small space enclosed by rail, to receive the emperor's commands. Within this square were exhibited many small houses made of silver and some other curiosities.

(To be continued.)

SLIGHTING THE VEDAS CAUSED UPROAR

"The age of consent bill evoked a storm of protest in Madras and Raja Sir T. Madhava Rao joined the opposition. A public meeting was held in the Pachaiyappa's Hall [1890] to pass a resolution of protest and to forward it to the Government of India. The hall was full. The venerable statesman (in his speech) strayed into personalities Referring to the views of his famous cousin R. Raghoonatha Rao who was present he said some such words as 'the antediluvian nebulosities of the Vedas.' At this description the whole hall was full of loud uproar. The Raja sank into his chair. He was then brought down to his carriage (by two kind friends) and sent home. Raja Sir T. Madhava Rao never afterwards ascended a public platform. That was his last exit from all public meetings."

A KING'S EXERCISE

Krishna Deva Raya (the Emperor of Vijianagar from 1509-1530) kept himself healthy by constant exercise. "This King," writes Paes, "is accustomed every day to drink a quartilho (three quarter pint) of oil of gingelly before daylight, and anoints himself all over with the said oil; he covers his loins with small cloth and takes in his arms great weights made of earthenware, and then, taking a sword, he exercises himself with it till he has sweated out the oil, and then he wrestles with one of his wrestlers. After this labour he mounts a horse and gallops about the plain in one direction and another till dawn, for he does all this before daybreak!"

QUICK BENEFITS FOR CONVERSION

An American missionary (by name Dr. Price) asked the king of Burmah "to grant him a great favour—permission to preach his doctrines and to convert the King's subjects to them. The King told Dr. Price he granted this request, and he might preach his religion; but whenever his subjects were converted by it, he should cut off their heads and send them at once into the Paradise of which the Doctor had told them!"

REPRINTS AND BOOKLETS

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2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
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5.	**Sir Mirza Ismail's Dewanship**	0—2—0
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MARRIAGES

Sow. LEELAVATHI, daughter of Mr. G. Krishnaswamy, Managing Agent, Mysore Silk Filatures, Ltd, with Chi. T. C. SRIKANTIAH, B.Sc., son of Mr. Krishnappa, Ganjam, on the 24th inst. at Lakshmipuram, Mysore.

Sow. SARASWATHI BAI, daughter of Mr. C. M. H. Ranajodha Singh, Deputy Commissioner, Mysore, with Mr. T. G. MAHABIR SINGH, B.Sc., son of Mr. Gopala Singh, on the 26th inst., at Mysore.

Sow. LEELA, daughter of Mr. B. S. Puttaswamy, B.A., B L., Public Service Commissioner, with Mr. S. T. SHIVASWAMY, B.A., Hons., brother of Dr. M. Siddalingaiya, M.A., Ph.D., on the 24th inst., at Mysore.

Sow. M. J. SRIRANGAMMA, daughter of Mr. M. J. Naraniengar, M.Sc., with Chi. M. K. NARASIMHACHAR, son of Mr. M. K. Rangachar, on the 26th inst., at Mysore.

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SHIVASAMUDRAM

On the 20th last, Dewan Madhava Rao witnessed the ruins of what his ninth predecessor, Dewan Sheshadri Iyer's imagination had conceived and energy had put into execution. It was a disaster which in normal times a nation could bear only once in a generation. But in the present fateful years disasters of a stupendous nature might come anywhere, might come any day, and might come like a bolt from the blue, without warning, and without escape. You bear it, and survive if you can, or perish if you can't. It is as though Vishnu, the Preserver, had gone to rest for the time being, and Siva, the Destroyer, were officiating, and officiating with full powers!

The Shivasamudram Electric Works were first conceived as a novel source of power for the Gold Mines, but had in time become the "Life-line" of the State, essential for its home life, town life, and industrial progress. It had been yielding a substantial direct income to the State, and was also responsible for a good portion of the State's general revenues. Such a thing has just been effaced. The generator of electric power has itself been electrocuted!

A brief obituary would not therefore be inappropriate. In 1898 the State presented two phenomena, water falling from a great height at Shivasamudram with tremendous force, and 92 miles away Gold being extracted from granite by tremendous force. The idea of co-ordinating the two then arose, and in 1899 Major Joly de Lotbenier was deputed to Europe and America to study power generation and arrange for tenders from manufacturers, as also to carry on negotiations with the Gold Mining Companies in London for power consumption.

In 1900 the Division was formed and the first installation for 6000 H.P. was constructed, the Mines taking up 5000 H. P. out of it. The works were formally opened by H. E. the Marquess of Curzon, and the first long-distance transmission hydro-electric system in India came into being in 1902. A second installation of 5000 H. P. was brought into completion in 1904. Of the total of 11000 H. P. produced the Mines took 9400 H. P. and the balance was used in Bangalore and Mysore Cities.

A third installation of 2000 H. P. was added in 1907. In 1913 a fourth installation of 4000 H. P. was sanctioned and completed by 1915.

Demand from the mines for more power, demand from other industries for power, and the demand for increased house and town lighting, necessitated a fifth installation of 5000 H. P. And in 1919 the sixth installation provided for replacing the existing eleven 1000 H. P. machines by 6 new 4000 H. P's raising the productive capacity to 34000 H. P. The mines took 24000 out of it, Bangalore 6000, and Mysore 2500.

A seventh installation of 12000 H. P. was added subsequently raising the total out-put to 46000 H. P.

It is stated that the lightning struck the generating station below, and then shot up to the transformer station at the top of the Bluff in order to complete its work. In the plant at Shivasamudram the two were connected by copper busses, 4 sq. inches in section, and weighing lb 75000 or nearly 35 tons, and served as an easy transmission line for the fire.

Then the installation of the eighth and ninth units followed, raising the maximum capacity of the station to 62500 H. P. by 1940.

By that year a sister scheme, the Shimsha Project generating about 12000 H. P. was also brought into being.

Meanwhile, some 250 miles away, the Jog Project, first planned to produce 32000 H. P. at a cost Rs. 280 lakhs, then altered for 48000 H. P. at Rs. 350 lakhs, is now under construction to produce 64000 H. P. at a cost

of some Rs. 408 lakhs, in order to relieve the load on both the Cauvery and Shimsha Projects, and to provide power for the increasing industrial and civic needs.

And as though out of jealousy at the new consort the Cauvery Power Scheme has committed *harakari!*

It is said that Sita, unable to bear the punctilious discipline of Rama any more, prayed to her mother Earth to open and receive her back, and that the Earth opened and Sita disappeared. So it would seem that the Cauvery Scheme after 45 years of drudgery was unable to bear supercession and prayed to her parent to come and take her away, and the parent has taken her! And now thousands of workmen, we are told, are busy scraping the ground for burnt bitumen, and the lost lady!

As a result our factories have been left deserted and silent, towns and cities left in darkness, tens of thousands of homes plunged in gloom, and the Financial Secretary left gaping!

The loss may amount to Rs. 2 crores at original cost. In a few months one-fourth or one-third of the works may be restored. In due course the whole also may be restored, under the Lease-Lend scheme, of course at present prices.

Meanwhile it were well that the Jog Scheme should be pushed through, not with doddering uncertainty as here-to-fore, but with efficiency and with set purpose.

"Comparisons" it is said, "are odious," but it will help the public to form a just estimate of our electrical growth if we compare it with the growth in Canada, whose population is perhaps one-and-half times that of Mysore.

In 1900 the amount of hydro-electric-power produced in Canada was 47,900 H. P. Its present out put is 8,500,000 H. P.!

Are Canadians supermen? And are Mysoreans Lilliputians? Neither, we think.

But yet how many billions of years would we require to reach 8,500,000 H. P.?

Editor.

FOOD CONFERENCE

Under the auspices of the Nationalist Party, a Food Conference was held in the Rangacharlu Hall, Mysore, on the 23rd last. Mr. C. Narasimhaiya, B.A. B.L. M.L.C., presided over the Conference. Messrs. T. S. Rajagopaliengar and M. C. Linge Gowda, M L C., explained the objects of the Conference. The Chairman made an elaborate speech bringing out the defects of the present food situation.

In the discussions which followed Messrs. T. Krishna Rao, Y. Srinivasiah, S. Sundara Rao, B. S. Subba Rao, S. Srinivasiengar, B. R. Lakshamana Setty, G. V. Suryanarayana Setty, and others participated. During a one day Session the Conference passed 33 resolutions bearing on a wide range of subjects relating to the control and supply of Food-grains, cloth, fuel, paper, milk and milk-products.

MARRIAGES

Chi. M. D. NARAYANAN, B.A., B.A., son of Mrs. and Mr. D. S. Mandyam, Manager, Bank of Mysore, Bombay, with Sow. KAUSALYA, daughter of Mr. M. A. Srinivasan, Minister for Industries and Supplies, on the 26th inst. at Bangalore.

Sow RUKMINIAMMA, daughter of Mr. M. K. Narasimhan, Manager, Cement works, Bhadravathy, with Chi. M. A. SINGRIENGAR, son of Mr. M. A. Ramanujam, Executive Engineer, Mysore Railways, on the 26th inst. at Mysore.

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JOSEPH STALIN

Joseph Vissarionovich Stalin emblemizes the tremendous effort Russia has made in order to frustrate the dreams of Hitler. Stalin was born in 1879, and during these 65 years he has worked his way up until he stands at the head of a mighty nation.

Below are given extracts from speeches made by eminent men about Stalin. Nothing else could indicate better the regard and esteem in which Stalin—and with him, Russia—is held. *George Bernard Shaw*: "Without him Lenin could never have held Russia against a capitalist world in arms. When I met Stalin in 1931 I knew I was face to face with the ablest statesman in Europe. And the personal impression he made on me did not change my opinion".

Wendell Willkie: "There is nothing of the poser about Stalin, nothing of the romantic. There is no artificial or simulated smile. No over-emphatic hand shake. No desire to impress you with his gift of repartee. He simply talks to you about the matter in hand with amazing detailed knowledge of the subject he discusses. He is a clear-headed, clear-eyed realist".

Stafford Cripps: "He is very frank and very pleasant. He is a very great leader and strategist —the strategy of the Red Army against the Germans has been his—and his position in Russia is now ten times stronger than when the war broke out. One of the reasons for this was that he stayed in Moscow when it was in danger. He works very hard. Gets up at eleven in the morning and works up till four the following morning".

Anthony Eden: "Mr. Stalin is a man with a very clear mind, and with a very decisive grasp of the details of any subject he deals with, be it political or military. He does not waste words, so that we do exchange views with, I believe, useful results for the conduct of the war on almost every aspect of the war".

Lord Beaverbrook: "Stalin's eyes are alert. His face quickly reflects his emotions. Gloom and joy are marked therein. His countenance lights up with pleasure when the word of assent is given. He is a judge of values, and his knowledge of armaments is vast and wide comparable only to that of our own Prime Minister. And here let me say that in all my experience I have never before known another man whose knowledge and understanding of munitions of war could compare with Churchill's".

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YOUR HEART

(continued from last issue)

Most people with low blood pressure are extremely lucky. They will probably never get high blood pressure and will live quite a bit longer than the rest of us.

Raising the arms, reaching for things, or hanging curtains is not bad for the heart. Neither is lying on the left side; you just feel your heart beating then because you are lying on it. Alcohol in moderation is not bad for the heart, and neither is smoking unless you find you are particularly sensitive to tobacco.

But what is probably bad for the heart and general circulation is overeating, at any age, to the point of getting really fat, and sitting about and letting your muscles get flabby is almost as bad.

That may be one of the causes of the increase in high blood pressure and coronary disease among young men who have been athletic at school.

Your heart, you see, is only part of your circulatory system. The diaphragm which rises and falls right under your heart with every breath is an important help in pumping your blood back to your heart. and so are all your body muscles, which, as they contract, squeeze the veins and help to push the blood along back to the heart too.

So if you never exercise to the point of having to breathe deeply, if your muscles get so flabby that they do not help out the veins, your heart will have just that much more to do.

As a matter of fact, though the war may claim a few high blood pressure and coronary disease casualties that might otherwise have lived a bit longer, they will probably be nothing compared to the heart casualties it may prevent with its rationing of butter and eggs and cream and sugar and petrol and rubber.

If you ever get tired of thinking of your country and your duty when you cannot have that second pat of butter, if you ever feel rebellious, when you have to walk to the corner shop or to the films, think of the good it is doing that vital little pump inside of you—and take heart!

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'The Madras Law Journal', Madras.

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"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

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(B. M. Gopala Rao, B A., (Hons.,) B T., Department of Public Instruction, Mysore.)

(continued from last issue)

The Prince Khurrum (later known as Shah Jahan) had at the left side a pavilion, the supports of which were covered with silver, as were also some of those near the emperor's throne. The throne was square in form and was made of wood. It was inlaid with mother-of-pearl and was borne up with four pillars and covered with cloth of gold about the edge. Above the throne was a net fringe of good pearl and from this were hanging down pomegranates, apples, pears and other fruits made of gold, but hollow inside. Wearing costly pearls and jewels, the emperor took his seat on the throne over cushions laid for the purpose. Round about the court in front of the throne the principal men had erected tents which encompassed the court. These tents were generally lined with velvet, damask and such other costly cloths, while some were lined with cloth of gold. In these tents were exhibited by them all their precious things, so that they might be seen by the emperor. Akbar, as has been already stated, used to visit every tent and took whatever things caught his fancy. Jahangir, however, received sitting on the throne whatever presents were offered. On this occasion the presents given by the noblemen and others amounted, it is said, to an incredible sum. In return for the presents received, the emperor promoted the officers to higher positions. Sir Thomas Roe presented to the emperor on the occasion of the Nauroz festivities in March 1616 a gold chain from which was hanging a white emerald. The stone had been cut in the form of a seal and a figure of cupid drawing his bow was engraved on it. This chain of exquisite workmanship was kept in a crystal box of a strange shape and given to the emperor. The box was enamelled and inlaid with gold.

On September 1, 1617, Sir Thomas Roe witnessed the Solar weighing ceremony of the emperor. "I was carried," writes Sir Thomas Roe, "into a very large and beautiful garden, the square within all water, on the sides flowers and trees, in the midst a pinnacle, where was prepared the scales, being hung in large tressels, and a cross-beam plated on with thin gold, the scales of massy gold the borders set with small stones, rubies and turquoises, the chains of gold, large and massy but strengthened with silk cords. Here attended the nobility, all sitting about on carpets, until the king came, who at last appeared clothed, or rather laden with diamonds, rubies, pearls, and other precious vanities, so great, so glorious! his sword, target, throne to rest on correspondent, his head, neck, breast, arms above the elbows, at the wrists, his fingers everyone with at least two or three rings, fettered with chains or drilled diamonds, rubies as great as walnuts (some greater) and pearls such as mine eyes were amazed at. Suddenly he entered into the scales, sat like a woman on his legs, and there was put in against him many bags to fit his weight, which were changed six times, and they say was silver, and that I understood his weight to be nine thousand rupia (rupees) which were almost one thousand pound sterling. After with gold and jewels, and precious stones, but I saw none, it being in bags, might be pebbles. Then against cloth of gold, silk, stuffs, linen, spices and all sorts of goods; but I must believe, for they were in fardles (bundles). Lastly, against meal, butter, corn, which is said to be given to the Bania and all the rest of the stuff, but I saw it carefully carried in and none distributed. Only the silver is reserved for the poor, and serves the ensuing year, the king using in the night to call for some before him, and with his own hands in great familiarity and humanity to distribute that money. The scale he sat in by one side, he gazed on me, and turned me his stones and wealth and smiled, but spoke nothing, for my interpreter could not be admitted in. After he was weighed he ascended his throne, and had basons of nuts, almonds fruits, spices of all sort, made in thin silver, which he cast about, and his great men scrambled prostrate on their bellies; which seeing I did not, he reached one bason almost full, and poured into my cloak. His noblemen were so bold as to put in their hands, so thick that they had left me none if I had not put a remainer up. I heard he threw gold till I came in, but found it silver so thin, that all I had at first, being thousands of several pieces, had not weighed sixty rupees, I saved about twenty rupees we got yet a good dishful, which I keep to show the ostentation, for by my proportion, he could not that day cast away above one hundred pound sterling. At night he drinketh with all his nobility in rich plate."

(To be continued.)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

SURVIVAL OF ANTS

A Stretch of land is flooded. When eventually the waters recede, the survivors in the animal world of the flooded area will include ants

A forest or prairie fire destroys a vast expanse of vegetation Though few forms of life are left, there will emerge from the scorched earth—ants!

The countryside is enveloped in snow, perhaps for months The thaws come and among the first living creatures to appear will be (yes, you've guessed it) ants!

These insects can starve for months and withstand extremes of temparature and submergence under water for days, says Dr J. E Eckert, of the University of California. In the matter of toughness, ants have few rivals

According to the same authority, they are long-lived. Worker ants, he says, may live 6 years, queens from 9 to 10 He knew of one queen who attained the advanced age of 15!

PRESERVING MILK

What is the best treatment for milk to keep it from going rancid? The general practice has been to chill the milk at once after it leaves the cow and again after pasteurization. Recent experiments suggest that milk keeps better if it is warmed.

The best way to prevent rancidity, according to scientists at the University of California, is to keep the milk at a temparature between 80 to 90 degrees Fahrenheit for one to three hours. In tests, they found that milk thus treated remained sweet for over 30 hours, compared with 12 hours' freshness of milk which had been cooled.

The agent responsible for "turning" milk does not become active unless cooled. When it gets busy it breaks down the fat globules chemically.

THE INDIAN DEMAND

"It may be that the public mind of India may expand under our system till it has outgorwn that system, that by good government we may educate our subjects into a capacity for better government, that having become instructed in European knowledge, they may, in some future age demand European institutions. Whether such a day will ever come I know not. But never will I attempt to avert or to retard it. Whenever it comes, it will be the proudest day in English history. To have found a great people sunk in the lowest depths of slavery and superstition, to have so ruled them as to have made them desirous and capable of all the privileges of citizens, would indeed be a title to glory all our own!" said Macaulay long ago.

But evidently Messrs. Churchill and Amery have forgotten what they have read of Macaulay. Ed.

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THE UNIVERSITY

For a place meant to promote higher education among Mysoreans according to their aptitudes, the practices of the Mysore University are such as to cause more and more astonishment.

After 28 years of its founding imagine its presenting a make-believe existence with classes for many of its higher branches of study left empty, and only make-shift arrangements for certain other courses!

Its equipment for the Women's Colleges does not fit them to be called Colleges. In fact if those Colleges sought admission to any other University, there would be grave doubts about their affiliation. But here they can get on with "Rs. 25 for 9 months teachers" and no permanent staff of Professors.

Many of its Honours and M. A. Courses are blank. The Professors and Assistants are there, but no students.

Imagine in so Sanskritic a State as Mysore, no student was allowed to take up 1st year Sanskrit Honours last year, there will be no Second year Class this year, and no student for the final year class next year! Because there is an absurd order, it seems, that there should be no class for less than 3 students!

Why is the Mysore University anxious to conceive and give birth to scholars in triplets only? We can understand unwillingness to make special provision newly for one or two students only. But when there is a staff already in a subject why reject the one or two that may come in out of love for post-graduate studies, and leave the classes empty and the Professors idle? Will not the Professors themselves become rusty if their scholarship is not year by year renovated?

Even in the old Madras University, with five times the population of Mysore, and open to Mysore and Travancore also, Honours classes did not have more than 3 or 4 students. That being so to expect the Mysore State to provide not less than 3 students for each of the Honours Classes, especially when most of your students don't study for scholarship but to get a degree and nomination to a cushy job, is to impose an impossible artificial restriction in order to avoid work.

To produce a number of B.A.'s to fill ministerial posts, and a few engineers and tailor- and barber-made doctors, is only one part of a University's work. The other and better part, is to prepare young men for high and commanding scholarship in all the fields of learning.

Something should be said to be gravely wrong with the management of a University if after 28 years of its existence many of its Honours and M. A. classes are left empty. It is like a good face, with good eyes and a good moustache, but a number of alternate teeth broken. The face is marred, and it can attract nobody.

A hundred years ago, Cardinal Newman, the great and gracious Englsihman, describing a University, wrote, "A University is a place of concourse, whither students come from every quarter for every kind of knowledge. It is a place which attracts the affections of the young by its fame, wins the judgement of the middle-aged by its beauty, and rivets the memory of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation."

How can the Mysore University be all this when it contents itself with producing a few mere B.A.'s, and instead of encouraging students to pursue higher learning, it warns them off with artificial restrictions?

Indeed after 28 years of existence it should have been in a position to produce a man, scholar enough, statesman enough, administrator enough, and respected enough to be appointed its Vice Chancellor, out of its own alumni. But no such thing. After 28 years it should have been able to fill every one of its Professorships with estimable scholars from out of its own alumni. But no such

thing. After 28 years, it should have been able to present post-graduate class-rooms alive with numerous aspirants to scholarship. But no such thing. Instead, like a mercenary brick-layer, it produces bricks which are consumed before they are half-baked, and the rooms are left to gloom, silence, and emptiness, like catacombs!

Is that what its illustrious founder, H. H. the late Ruler expected of it when in 1916, proudly opening the first session of its Senate, he declared, "I feel that I ought to say a few words as to what I think should be the aim of our University. In the first place we should spare *no efforts to gain* for the Mysore University the respect of the educational world. This end can only be achieved by maintaining a really high standard of teaching and examination, and also by never allowing that standard to be lowered, however strongly you may be tempted by the lure of numerical results.

"It should be the aim, too, of the University to turn out graduates who are not merely learned but who are of high character and bear the stamp of general culture and refinement which are the distinguishing marks of every true gentleman. This is a high ideal, but if the Mysore University helps to realise it, she will have played an important part in the development of Higher Education in India."

More than one who heard those words on that day is now in high power, and ought to recall them.

Two years later, addressing the First Convocation of the University, His Highness The Founder made specific mention of Sanskrit. He said,

"I am particularly interested too in the means which are being adopted to encourage the study of Sanskrit. I trust the University will do all in its power to foster the study of our mother-tongue and of Sanskrit, two languages which must always command the sympathy and interest of all educated Mysoreans!

The reason for encouraging the study of Sanskrit he gave before a Sanskrit Literary Society at Cooch Behar in 1919;—"I welcome this occasion of expressing my sympathy with a body which devotes itself to the preservation and study of our noble Sanskrit language, which has a sacred value to every Hindu as the channel through which our ancient religion and culture have been handed down to us from time immemorial."

And how is the University carrying out His Highness's behest in regard to encouragement to Sanskrit? By laying down that no admission should be given to less than 3 students for any post-graduate Sanskrit class!

We believe Dance Halls in London and New Yark have a rule that no man or woman should be admitted unless he or she comes with a companion. Our University goes one better: it withholds admission unless one goes with two companions!

By such demeaning and absurd rules the University denies the higher learning to the aspiring Youth of the State and keeps them inlellectually stunted, it stultifies itself and lives a third-rate existence decade after decade, and it has no ambition to equal or surpass the other Universities of India. How long should the Government or the public permit this state of things?

Editor.

MARRIAGE

Sow. ANDALAMMA, daughter of Mr. M. C. Sampathkumaran, Bank of Mysore, Bangalore with Chi. M. B. Krishniengar, on the 4th inst. at Mandya.

Chi. L. S. JAYARAMAN, son of Mr. L. S. Raju, B.A. HONS., B.L. M.L.C. with Sow. PUSHPAJA, daughter of Mr. V. Sundararajan, B.A., B.L. Advocate, Madras, on the 11th inst. at Bangalore.

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SOME FACTS ABOUT SPACE

Space was years ago thought to be infinite in extent. Einstein, though, showed that space must have its boundaries, and it is still difficult for most of us to form an idea of what this means.

Imagine a microbe swimming straight forward in the transparent film of a soap bubble. We must grant also that our microbe has something that real microbes do not possess—a brain. It would not notice that it was following a curved surface any more than we do when we walk on the earth. It could swim on and on for ever without meeting a barrier, and would imagine that the soap bubble was of infinite extent. Space is our soap bubble and we are the microbes in it.

Space in other words, is spherical, but recent work by a Belgian mathematician, the Abbe Lemaitre, shows that it cannot remain stable. It must either expand or contract. If space is expanding, any two points on its surface must be getting farther and farther away from one another, just as two motionless microbes on a soap bubble would be carried farther apart as the bubble was blown bigger and bigger.

Most of the stars are far too close to us for us to be able to notice whether they are moving away, but huge telescopes bring to the astronomer's eye spiral nebulae at almost incredible distances. Observations show that these are moving away from us with great rapidity, and we must conclude that space is expanding.

Now, if space is finite it should be possible to make a circuit of it and return to the point of departure. Until recently it was thought that light, which travels at the highest speed attainable by anything, might do this. But in a recent lecture Professor Eddington showed that light could not get round space because space was expanding rather faster than light could travel.

We can understand this better if we return to our soap bubble. Imagine that the microbe starts on its journey when the bubble has been blown to the size of a golf ball. As the microbe swims the bubble is blown larger and larger. The microbe can never perform the journey round the bubble, since the length of the circular path is increasing more rapidly than it can swim.

THE RIDDLE OF INFINITY

Millions of years ago the universe must have been quite small—in an astronomical sense. Its diameter was probably not more than 2,400 light years, a light year being about six million million miles. Its present size is uncertain, though it is enormously greater. The universe appears to be expanding at the rate of about one per cent, in every 20,000,000 years. At this rate space doubles its diameter every 1,400,000,000 years.

Can this expansion go on indefinitely or, like the soap bubble, must space eventually burst?

Meantime space is growing less crowded, since with its expansion there is more room for the countless bodies that it contains.

LAND-OWNERS' MEETING

A public meeting of the land owners of Mysore City was held in the Co-operators' Home last week to consider the recent order that the ration allowed to land-owners in rationed areas would be reduced by 50% in contravention of the order issued at the Harvest time giving them ½ a seer instead of the rationed rate of ¼ seer per day.

Rajasevaprasaktha A Subrahmanya Iyer presided. Among those present were messrs C Narasimhaiah, M L C. G. R. Josyer, M N. Jois, G. R. Ramiah, Agaram Rangiah, S. Gopalaswamy, and a number of other land-owners, large and small.

Advocates Y. Sreenivasiah, S Krishnaswamy Rao, T. Gundappa and Mr Cha Narasimha Sastry, explained the injustice of the order and the impracticability of the public complying with it.

The meeting unanimously resolved to request Government not to enforce the order in view of the widespread distress it would cause, and appointed a deputation consisting of Messrs Rajasevaprasakta A. Subrahmanya Iyer, C. Narasimhiah, B.A., B.L., Srinivasaiah, B A, LL B, S. Krishnaswamy Rao, and Kanti Subbbanna.

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ETHICS FOR DOCTORS

Writing of one of the victims of that in-famous poisoner, Thomas Neill Cream, a criminologist, Mr. Arthur Lambton, said in "Thou Shalt Do No Murder" —

There were very ugly features in the case of Matilda Clover entirely unconnected with Cream. It transpired that Cream had visited the girl at her rooms more than once, and on the evening of May 20th, 1891, they drank beer together.

Cream left very late, and shortly afterwards piercing shrieks arose, and the landlady, alarmed at Clover's screams and contorted form, sent the servant for a doctor.

The first doctor called on declared he was too busy to come, and referred her to a second. The second vouchsafed the same answer, but sent an assistant to look at the patient. But all these hours the wretched girl had been writhing in agony which could at any rate have been relieved!

The assistant when he did come did not suspect foul play, and said he would send some medicine and call later, but he had hardly left the house when the trouble increased, and this time the landlady ran round for him, but he declined to come again so soon.

In a little over an hour later Matilda Clover died in indescribable agony. It is not a pleasing incident. Probably all the medical skill in the world would not have saved her. But if Matilda had resided in Belgrave Square I rather fancy the agony would have been alleviated!

Of course, this happened a long t me ago. That sort of thing could not possibly happen nowadays.

Couldn't it? Only the other day an eleven-year-old boy, the son of a Greenock workman, was taken ill during the day and put to bed by his mother.

He became much worse at night, and the father went to fetch a doctor. One, who was just returning home, said he did not make a practice of going out at night. Another said he needed sleep, and refused to come. The distracted father went to the police, who telephoned to two more doctors. Neither would go to the child!

The last resort, the local infirmary, said they could not take a case that had not been previously notified by a doctor as sufficiently serious to warrant admission! As a great favour they eventually said they would take the boy in if his father would carry him there. Not unnaturally, the father did not take the risk.

Eventually the police secured an ambulance. It was too late. The boy was dead!

That was was not in 1891. That was a few months ago. It is not a pleasing incident, is it?

"Five years ago," writes a woman, "I was taken ill with acute appendicitis, and my neighbours searched the district for a doctor. At last a neighbour induced one to visit me. He failed to diagnose my case, and although I was in a semi-conscious condition, did not order me to hospital, but left a message that he would call the next day.

"My mother, not being satisfied, rushed me to hospital, where I was immediately operated on, lying for four days afterwards at the point of death. 'It was not till the following Saturday afternoon that the same doctor called.'

A few months ago a friend of mine had a motoring accident Going along a dark road one wet night, a drunken woman staggered off the pavement into the back of his car She fell into the roadway and lay there unconscious. He did not know how badly she was hurt, and he did not stop to find out.

Getting some passers-by to look after her, he went off for a doctor, and found one not two hundred yards away He might have saved himself the trouble. The doctor point-blank refused to come!

NO LEGAL OBLIGATION

"Take her to the infirmary," he said, "and then if the police send for me I will come. If they send for me I shall be sure of my fee."

For sheer, cynical callousness, that would take some beating. My friend, horrified and angry, reported the whole matter to the General Medical Council. But nothing was done. Nothing, in point of fact, could be done.

A doctor is under no legal obligation to attend anybody. If his professional honour and his ordinary humanity do not stir him nobody can do anything.

Not long ago a relative of mine had a serious accident, cutting open the top of her scalp. I had been summoned by telephone, and after dressing a very nasty wound as well as I could I set off to find a doctor. I searched for two hours with no result. They were all on their rounds, and no one knew where they were or how to get in touch with them! Almost in despair I at last found one at home but he would not come If I brought the patient to him he would dress and stich the wound—otherwise there was nothing doing.

Finaly, three hours after the accident occurred, one of the doctors I had been endeavouring to find turned up and put nine stitches in the wound.

Now, I do not pretend that all doctors are like that, they are not. I know some personally who never grudge either their time or their skill. But far too many are like that, and it is not good enough.

E. R. T.

A hundred such stories could be told of the Mysore State doctors also. Ed.

"POLITICS PHILOSOPHY & PHANTASY"

G. R. JOSYER.

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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE
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"AS A JEW, I BELIEVE IN THE POWERS OF GOOD"

(LOUIS GOLDING)

I believe that this is one of the decisive ages in the history of the spirit of man I believe that the powers of evil and the powers of good are visibly striving for mastery before our eyes.

So it was when the Israelites left the House of Bondage and set forth upon the perilous way of the Desert. A light shone forth for them on the top of Sinai, and a Voice thundered.

The powers of evil came up as a mist before their eyes and as a confusing noise about their ears, and these powers were both without them and within. They were those warring tribes that set out to destroy them, the Amalekites, the Amorites, and those other harsh idolaters. They were also the wicked counsellors in their own hearts. But the powers of good prevailed and the Ten Commandments survived to be the pattern of conduct for all time to come.

Some centuries later once more there was a supreme crisis in the affairs of mankind when Greece fought the embattled East to ensure that Beauty should live for ever in the hearts of men.

CHOSEN FOR THE FIGHT

The conflict came again when Greece had fallen upon a decline, and Rome ruled the world, splendid with her legions, but starving for spiritual bread. Then Jesus, the supreme Jewish Prophet, rose (for such is Jesus to me, who am a Jew). Then Jesus rose, I say, and initiated a longer and a subtler war, against more insidious enemies than the Amorites or the Persians.

It is around and against the standard of that same Jesus that the battle is joined to day—Jesus in the twofold capacity of Jesus the Christ, and Jesus the Jew.

I do in all earnestness believe that the powers of evil, to whom Jesus is the Supreme Enemy, have put themselves at the head of the German multitudes in quite visible and audible shape in order to subdue the world. You do but need to read their supreme document, "Mein Kampf," and listen to the public utterances of their leaders, to realize I speak the simple and solemn truth You do but need to study the actions of the Nazi leaders in all their international relationships to see that whenever there has been any choice between evil and good, they have unswervingly chosen the evil, as if Lucifer himself sat upon their tongues and moved their hands.

I do not say that we, the individuals who constitute the armies opposed to the Nazi legions, are virtuous, while the individual Germans opposed to us are vicious. Alas, no! There is endless evil in us still to be cast out, in our human relationships with each other, in our economic and political dispositions. So, too, there is endless good still resident in the hearts of the German folk, though their leaders are demoniacally striving to cast the good out.

But, collectively, we fight for the right, we are *chosen* to fight for the right, lest mass cruelty, mass arrogance, mass falsehood, should henceforth dominate the world.

The major issue in this war is a spiritual one, as it was in the war of the Israelites against their desert enemies, as it was in the war of Greece against Persia. As soon as the Nazis came into power, I had a lamentable sense that this present war was inevitable, unless we marshalled ourselves peremptorily against the Nazi creed. Why did I have this conviction so soon?

I think it was because of the way they had declared against the twofold Jesus. In their anti-Semitism, they cried "Perish.. Jesus the Jew!" In their paganism, they cried "Perish! Jesus the Christ!"

Do you say to yourself that it is because this man is a Jew that he attaches so much importance to the anti-Semitism of the Germans? I beseech you to believe it, that were I in spiritual and intellectual make-up at all the creature I am, I would have said the same thing had I been an Anglican parson, a Scottish crofter, a French manufacturer.

We should hold that view if the minority signalled out for contumely, persecution, and extinction were all the Quakers within the confines of any given country, or all the gipsies, or all the people who use their left hands instead of their right, or whatever artificial category had been singled out so that all the blame for your misdeeds, or misfortunes, might be placed upon it

(To be continued.) L. G.

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H. H. SRI KRISHNARAJA WADIYAR

A deputation consisting of six members representing the Non-Brahmins of the State waited on His Highness the Maharaja at Karikal Thotti, Palace, Mysore, on 24th June 1918 and presented an address praying for Communal Representation, for a larger proportion of appointments for their communities in the public service and for liberal encouragement for the education of the masses. His Highness replied as follows to the deputation —

"*Gentlemen*,—I welcome this opportunity of receiving a deputation from members of Communities who consider they are labouring under special disadvantages.

I do not wish to refer in detail to the specific requests which you have made in the Address and shall only make a few general observations in regard to them on this occasion But I may tell you that I quite understand your point of view and I shall see that your grievances are carefully and sympathetically enquired into and redressed as far as possible. It has always been my earnest desire to see all classes of my subjects represented in just proportion in public service. The preponderance of the Brahmins in the Government service is due to inevitable causes and I feel convinced that time and the spread of education and enlightenment will gradually remove the inequality of which you rightly complain. At the same time I must tell you that it is far from my desire that any community should in any way be penalised on account of its caste simply because it has worked hard and utilised fully the opportunities for advancement which are open to all my subjects. For I believe I have in the Brahmin community as loyal subjects as any among my people Nor can I for a moment forget the eminent services rendered in the past and are still being rendered to my House and State by the representatives of that gifted community. My ambition is to pursue a righteous policy, as between various castes and communities in the State, neither unduly favouring nor suppressing any community but trying to uplift them all for the permanent good of the State,

My Government is using its utmost endeavours to encourage backward classes in the State and you may rest assured that this policy of affording special facilities and encouragement to all communities who are lagging behind in the race of progress will be steadily pursued in future even more than it has been in the past

As regards the Local Self-Government Bills which you refer to, Government will be careful to retain powers of nomination and these powers will be exercised to correct inequality in the representation of classes and interests. I am not prepared, for the present at all events, to go further than this and you must loyally abide by my decision in the matter.

Gentlemen, I am anxious that these questions should not create a cleavage among my people. While, as I have already told you, I sympathise with the objects which you have generally in view and while my Government will do its utmost to further your advancement, it is my desire that in carrying on your propaganda, you should be careful not to do anything that would in any manner mar the unity and harmonious relations which have hitherto existed to a great extent among the different classes of my subjects and which, I consider, are an essential condition of all real progress. I appeal to the Brahmin community also to behave likewise in a conciliatory and tolerant spirit towards the other classes and my Brahmin officers, I feel sure, will co-operate with my Government in advancing the interests of the other classes also in the State and show practical sympathy with them in their natural aspirations."

A PHILOSOPHER'S WARNING

Bertrand Russell, English philosopher and writer, now resident in the United States, states that "As long as Brittannia ruled the waves, the English were inclined to despise other nations and were not always careful to hide their contempt. But now that the American navy is larger than the British, Washington is the governmental centre of the world and New York the financial centre. The English, after being dominant for 200 years, have got to learn to take the second place and do it as gracefully as possible. The arrogance which formerly was theirs is now rapidly crossing the Atlantic along with seapower.

He concludes "There is at the moment great friendliness in England towards America, and it is important both to our own nations and to mankind as a whole that this friendliness should be reciprocated. United we have a rare opportunity to move the world in the direction of our common ideals but if we are kept apart by mutual suspicions, the enemies of our hopes will triumph."

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಸಾಯುತ್ತೇ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.
Monday 12-6-1944.

THE STATE BUDGET

At one time Mysore used to be ranked as a 3 crore State, Hyderabad a 6 crore State, Travancore, Baroda, and Gwalior as 2 crore States, and so on. But to-day, honestly, and without adulteration like the milkman or curds-woman, who adds a seer of pipe-water and makes one seer of milk into three, or 3 seers of ditch-water and makes one seer of curds into four, we can call ourselves an 8 crore State and try to look down upon Hyderabad. But Hyderabad, we will find, is not down but above, having reached 12 or 13 crores, while Travancore, according to its Dewan, has risen to 4½ crores!

These figures need not make any of us elated. Because our fellowmen living in Great Britain are budgetting for 3000 crores! Even that figure should not surprise us. Because we belong to a race in which dealings in money have always been lavish. King Bhoja's and Vikramarka's presents to Poets were mentioned in lakhs per letter. The amount that Viswamitra claimed from Harischandra was not computed in numbers but in dimension, a tall man standing on a tall elephant, and tossing a coin aloft, and then heaping up money to that height. Who can say how many millions of crores that would be?

Therefore, accustomed to such thoughts of money, we may view the coming 8 crore budget of the State without any expansion of heart, or breaking of blood-vessel.

As stated by the Dewan the figures are tentative. They are not certain. In his own words,

"In the uncertain conditions prevailing in the present time, it is not possible to forecast revenue and expenditure with the degree of accuracy which was sought, and often achieved, in the preparation of budget in pre-war days. I make, therefore, no apology for the fact that the Revised figures for 1943-44 present large variations under certain heads from the Budget figures for the year. The Duty on Gold, from which we anticipated a revenue of Rs. 72 lakhs in the current year, shows an increase of over a crore of rupees which is due to the fact that the price of gold remained high during the whole year. Under Income-tax, there is an increase of Rs. 30 lakhs (from Rs. 57 lakhs to Rs. 87 lakhs) and this is attributed mainly to the prosperity of gold-mining, textile and other industries. Excise revenue which is taken at 115 lakhs in the Revised Estimates exceeds the Budget by Rs. 16 lakhs. Owing to increase in goods as well as passenger traffic, the net receipts from Railways are expected to be Rs. 26 lakhs. The net revenue from Hydro-Electric Works is expected to show an increase of Rs. 9 lakhs over the Budget figures of Rs. 60 lakhs, while the gross revenue exceeds Rs. 1 crore. As our investments have been added to and the dividends have been higher than anticipated, the receipts under Interest have increased from Rs. 19 lakhs to Rs. 26 lakhs."

On the Expenditure side, an excess of Rs. 29 lakhs over the Budget figure of Rs. 41 lakhs appears under items connected with the War. This is due to expenditure connected with food and civil supplies, the "Grow More Food" campaign and the raising of salary limits for the grant of dearness allowance. Large contributions have been made to Funds and Special Reserves.

In the result the budget of 1943-44 shows a rise from the expected 600 lakhs to 807 lakhs on the revenue side, and from 597 lakhs to 804 lakhs on the expenditure side.

The budget for the coming year, before the thunderbolt of the 19th last showed that God still existed, was conceived to be about 818 lakhs, and the expenditure about 816 lakhs. Time must show exactly what the receipts will really be in consequence of the disaster to the central source of power causing a suspension of all the major industries.

The outstanding items of revenue are Rs. 165 lakhs under Excise, Rs. 123 lakhs from lands, 100 lakhs from Gold, 93 lakhs from Income-Tax, 63 lakhs from Electric works, and 35 lakhs from railways.

Land-revenue is what we pay Government for helping us to grow our food from mother-earth. The Gold-Duty is what the Government makes by the sale of the Mother's jewels. Income-Tax is what we pay Government out of the money that we make. And Excise-revenue is what the Government makes by making some people temporarily happy and their families permanently miserable.

That the largest revenue for the year should be coming from this degrading source, and that it should show nearly 50% increase in one year is strange. Or perhaps not so strange. When we know that the "Cup that both cheers and exhilarates is sought by Ministers down to street-sweepers, it must naturally prove a source of money. The striking increase may be due partly to the fact that the Head of the Department is a practised financier, and partly to the increased prices of the drinks resulting in higher bids at the Excise Sales. Whatever it be it is welcome money, even if it be tainted money.

The largest items of expenditure are 93 lakhs for War purposes, and 90 lakhs for education.

The Government hold shares worth 50 lakhs of rupees in 18 Joint Stock Companies, which yielded dividends totalling 3.79 lakhs. The total public loan liabilities of the State amount to Rs. 9 crores and 12 lakhs.

The main Capital Works of the State are the Hydro Electric Works worth Rs. 9 crores 48 lakhs, the Railways worth 6 crores 69 lakhs, the Krishnaraja Sagar Works worth Rs. 4 crores 94 lakhs, and the Iron and Steel and Industrial Works worth Rs. 3 crores 85 lakhs.

We remember, in a previous administration, when we jokingly congratulated the Financial Secretary on giving a balanced budget year after year. he exclaimed, "You don't know how difficult it is to balance the budget!" But, luckily, Pradhana Shiromani Madhava Rao's Dewan-ship has been cast in opulent years, and the problem nowadays is not to find money for needful expenditure but to find the best use for the money that is pouring in.

Editor.

THE UNIVERSITY

"May I congratulate you on your leader," asked a friend accosting us from behind on the road recently. "Which leader?" we queried. "On the University. Immediately after reading it or the very next day, I read exactly similar observations made by Sir C. P. Ramaswamy Iyer, Pro-Chancellor of Travancore University," he replied. And then he referred to the adage about great minds thinking alike. We countered it with the remark that "a cat may think like a king," and looked up the remarks of the Dewan of Travancore, and give them below.

"The Dewan outlined the Government policy in regard to University education. "The Travancore University" he said "was established not to be a mere copy of other Universities, but has been designed and founded to encourage only persons specially qualified for University course. This University will not be a manufactory of clerks and ministerial officers but scientists, literary men, authors, journalists and research workers of eminence."

We hope Government will note the remarks, and direct the Mysore University to mend its ways.

THE FESTIVITIES & THE FRIVOLITIES OF THE MUGHAL COURT

(B. M. Gopala Rao, B A., (Hons.,) B T, Department of Public Instruction, Mysore)

(continued from last issue)

The ceremony of weighing, it may be stated in this connection, was not exclusively limited to the person of the emperor only, nor to the occasion of his Birthdays. It appears from Jahangir's "Memoirs" that he weighed himself against gold, silver, cloth and grain on the occasion of the eclipses in order to ward off their inauspicious influence The sons and grandsons of the emperor also were weighed. They were weighed for the first time when they were two years old against only one article. With the passing of each year, they were weighed against an additional article, the maximum number of articles being limited to seven or eight Sometimes courtiers and others also were weighed for important personal services renderd or as a mark of the emperor's appreciation of some special skill. Jahangir had his court doctor, Hakim Ruhulla, weighed against silver for having cured Nur Jahan when once she had fallen seriously ill The sum was given to him as a fee, in addition to three villages which were bestowed upon him as jagir. The chief goldsmith who had a gift for poetry and composed an ode, a flute-player who was unequalled in his art, a clever story-teller and the court astrologer whose predictions proved correct, also had the honour of being weighed against money by the emperor's orders.

In addition to the abovementioned ones, there were other festive occasions observed at the Mughal Court. Various Hindu and Muslim festivals were celebrated with great splendour. On the occasion of the Dasara horses and elephants were caparisoned in accordance with Hindu custom and the emperor reviewed them as they passed before him. Divali saw much gambling in the palace for two or three nights in the presence of the emperor. The Shivaratri was also duly observed In the early years of Jahangir's reign was revived the ceremony known as Rakshabandhan In the time of Akbar, the Hindu amirs and others in imitation of them performed the ceremony of binding on his arms strings of rubies, rich pearls, and flowers made of gems of great value. Pieces of silk were similarly tied by Brahmins as an auspicious ceremonial. As the custom was carried to undesirable lengths, Akbar had ordered its discontinuance. The Muslim festivals like the 'Id and Shab-i barat were celebrated with equal pomp and display On the occasion of the festival of the Shab i barat, boats with lighted lamps in them were made to sail on the river and Jahangir keenly enjoyed the spectacle.

Gulab Pashi was another festival observed in the Mughal Court. On this occasion the officers of the Court amused themselves with sprinkling rose-water on one another This was a Persian festival in commemoration of a rain which fell on the 18th of Tir and put an end to a famine It had become an established custom and was known from olden times as ab-pashi (water-sprinkling)

The emperor Akbar's name is associated with the introduction not only of the festivities and ceremonies mentioned above, but also of some frivolities. It was during his time that the practice of holding Fancy Fairs first came into vogue and later continued in the days of Jahangir and Shah Jahan. A special feature of these fairs was that they were conducted by the most handsome ladies belonging to the families of the high officers of the Court. The articles exhibited for sale consisted of beautiful brocades, costly embroideries of the latest fashion turbans elegantly worked on cloth of gold, fine muslins worn by the ladies of the higher classes, and such other costly things These beautiful women played the part of sellers, while the emperor, the begums and the princesses acted that of the buyers The most charming part of the whole affair was the manner in which the emperor made his purchases. He bargained with the fair merchants even to the extent of a pie and showed himself a hard customer who could not be easily duped. He pretended that the good lady could not possibly be in earnest in demanding such a nigh price for an article in question. He would tell her that the prices were much too exorbitant as compared with those prevailing elsewhere and that he would on no account pay more than what he had offered. The lady, on her part, would try to sell the thing to her best advantage. When the monarch persisted in offering what she considered too low a price, she would fearlessly tell him to his face that he was a worthless customer who

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knew nothing of the value of things, that her articles were too good for him, and that he might go to a stall where he could buy. The begums evinced a still greater anxiety to buy things cheap. Hot words were heard on all sides and the loud quarrels created a complete farce But sooner or later, the buyers and the sellers agreed upon the price The emperor and the princesses bought things in large quantities, paying ready money. While giving money, they often slipped out of their hands, as if by accident, a few gold coins instead of silver rupees intended as a compliment to the fair merchant, The present was received by the lady in the same manner as it was given, she pretending to be unaware of the mistake made by her customer. The whole affair ended amidst witty remarks and good humour It may be mentioned in this connection that Jahangir and Shah Jahan met their future wives, Nur Jahan and Mumtaz Begum respectively, in such fancy fairs and fell in love with them.

The festivities of the Mughal Court had a greater value and a deeper significance than are apparent to the modern eye. Dependent as the fate of a mighty empire was on the personality of the monarch, it was necessary for the Mughal emperors to impress their people's minds with all the means at their command. It has been well said by Dr. Shafaat Ahmad Khan that "they (the Mughal Emperors) were consummate actors, and a part of the popularity they enjoyed may probably have been due to their love of display, their gorgeous dresses, elaborate ceremonies and solemn rituals. They possibly knew the importance of pomp in a well-ordered national life, they were probably well aware of the significance of effective appeal to the passionate, vivid temperament of our people, they were certainly aware of the necessity of arousing the enthusiasm and exciting the imagination of the Indian people through a skilful combination of refined magnificence and impressive ceremonies. They were the first to grasp the psychological significance of the durbars, and their sensuous imagery, skilful appeal to the feelings, and powerful effects on the intellect, developed an emotional background and kindled a sentiment of loyalty and patriotism that contributed to the growth of the dynasty in India."

(The writer reserves to himself all rights in this article)

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ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧ ನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದ ರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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THE RATIONALIST

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 40] MONDAY 19—6—1944 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.
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MORAL & SOCIAL HYGIENE

Pradhanasiromani N. Madhava Rau, C I. E., Dewan of Mysore, presiding over the annual meeting of the Association for Moral and Social Hygiene, held at the Daly Memorial Hall, Bangalore, last week, made the following interesting observations:

Rajamantrapravina Dewan Bahadur Matthan, Ladies and Gentleman,

I am thankful to Mr. Matthan and the members of the Executive Committee of the Association for Moral and Social Hygiene for inviting me to preside over this annual meeting.

We have listened to a most interesting and comprehensive report of the work done by the Association during the year. Undaunted by difficulties, the Association has persevered in its humanitarian mission. It had to quit its habitation and had to do without a Superintendent for some time. But with improvised arrangements it has carried on its work, and, for this reason, the credit due to the ladies and gentlemen who are managing the Institution is all the greater. The Association has completed fifteen years of useful service during which period it has endeavoured to promote public and private morality and to abolish immoral traffic in women and girls. For the last nine-years it has been running a Rescue Home known as Abhaya Ashram which has so far taken care of as many os 264 girls, many of whom have turned over a new leaf in their lives. The redemption of so many persons from a life of degradation is no small achievement.

I was glad to note from the Report that financial aid has been forthcoming for the activities of the Associatlom in an increasing measure. I am not sure if in our country the purpose for which the Association stands makes a spontaneous appeal to the instincts of traditional charity. The succour of a fallen woman is not a conventional way of earning 'punya', and some who would gladly make a monetary contribution, avoid active participation in the work of the Association. But as its social value comes to be more widely realised, it is likely to receive adequate public support. Tne aims and objects of the Association and the good work it has been doing need and deserve a little more publicity than they have been receiving.

I share your hope that it may not be long before the Association will have a habitation of its own where it can run its rescue home in suitable surroundings.

There is scope nowadays for employment for every one who is able and willing to do a reasonable amount of work. And reclaimed women could perhaps be found suitable jobs without much difficulty and enabled to lead honourable lives. The present time therefore seems opportune for intensifying the activities of the Association. There is also another reason why the tempo of the work of the Association should get quickened. Under war conditions, venereal diseases tend to spread in a cosmopolitan city more than in normal times The Association is alive to this danger and is suitably regulating its propaganda and programme of work.

The report sxpresses disappointment that the authorities of schools and colleges have not permitted the Association to arrange lectures the purpose of which is apparently to warn students against the dangers of venereal diseases. This is a matter in which controversy cannot be avoided. So staunch an advocate of sex education as Havelock Ellis says that an education in sex which merely means the imparting of knowledge necessary as a warning against disease is absurdly inadequate and might even prove mischievous some time. Sex education suited to the varying age and environment of students can be given only by persons who have real aptitude and training with knowledge of youth psychology. I have no doubt that such workers will be forthcoming in due course. Meanwhile the Association has scope for doing solid work in other directions equally urgent.

It is gathered that girls who become victims of immoral tarffic drift or are drawn into cities mostly from villages. It would be advantagecus to tackle the evil at its root by educating public opinion in the villages against this danger. Propaganda in the rural areas in regard to the harmfulness of venereal diseases might also yield useful resuls. A beginning might perhaps be made in this direction in some of the villages from which brothels are usually recruited.

The Association provides facilities for teaching useful handicrafts to women who are rescued and entrusted to its care, This has been found to be of

great practical benefit. In addition to the vocational education that the inmates of the Abhaya Ashrama are receiving, training in nursing might be a suitable occupation for some of them There is great need for nurses everywhere and the profession of nursing provides an honourable occupation as well as a means of livelihood Postwar schemes of reorganization of medical aid involve an extension and improvement of nursing services. I would suggest that the Association might examine the possibilities of diverting some of the girls who come under its care to this profession.

In conclusion, I wish to say how glad I am to have this opportunity of expressing my active interest in the work of this Association. Expecting —and perhaps getting—no thanks for its noble work, the Association has been rendering quiet and unostentatious service of great value to the community. The ladies and gentlemen who are connected with this institution either as workers or patrons are entitled to our gratitude. I wish the Association all success in its effort to promote public health and morality in the days to come.

"AS A JEW, I BELIEVE IN THE POWERS OF GOOD"

(LOUIS GOLDING)

(continued from last issue)

MODERN MIRACLE?

To conceive of any group of humans as an abstract group, rather than as an aggregation of concrete units, is a sin against the Holy Ghost. The Germans will yet learn to cast their sin out, with woe and weeping.

I said earlier that we did not read the danger-signs, and war came. Yet *has* war come? *Will* war come?

Do you think it mere madness that I ask this question? Are not the entrenched hosts aligned along the Maginot and Siegfried Lines? Are there not a thousand widows and orphans of men who died in battleships and submarines, both Allied and German, who will tell you very sadly that war most certainly has come?

That is true, of course, Despite that, war has not yet come in the sense that it had come after a half year of the 1914 war, with its million dead and dying. Can it be true that the forces of good, whose servants we are, already hold the enemy in a frosty petrifaction, despite all his raving? Can it be true, in fact, that the shrillness of his raving is due to some curious supernatural rigour which has beset his limbs? For certainly, it is not due to the tender-heartedness of his leaders,

INVISIBLE FORCES

I repeat to you a thought which had been implanted in my mind some months ago by a Christian mystic and profound intellectual, an able soldier in the last war, a great-hearted philosopher in this. He has been travelling along the lines which I have sought to explore in this article. but he has travelled much farther. He brings messages from other mystics, Hindu and Jewish and Moslem.

They declare that the forces of good, of which I have spoken so stammeringly, are closer to us than even the most clear-sighted dare to perceive, as they were close to those earlier armies.

They declare that there are lights in the atmosphere, to which even photographic plates might be sensitive, of an order which scientists have perceived, but have not succeeded in explaining.

They declare that over large stretches of the Western Hemisphere there is actually an "electric" suffusion of the soil (for no more accurate words yet exist) which physicists have registered, though they are still baffled by it.

Have you, too, perhaps, had certain intimations, in virtue of which you believe that even without the unutterable holocaust the forces of evil are to be checkmated, the forces of good—or God, to put it simply—will prevail? Have you?

And do you believe it possible that these intimations may be spreading to our enemy beyond the mine-strewn seas and the grisly Siegfried barricades?

Oh, sweet brother-humans, pray that it be so! Pray that the blossom of lilac and laburnum, when they bloom this spring, be not blood-red!

The Rationalist.

Monday 19-6-1944.

SANSKRIT

"Is Sanskrit unpopular? I asked my third son to take it up, but it seems there were not enough students," a high personage asked us a few days ago. We replied that it couldn't be, and that with the recent revival of nationalistic spirit, even Vedic study seemed to be becoming increasingly popular in unexpected quarters.

And but a week previouly an estimable elderly gentleman had told us that he was conducting Sanskrit classes in the Girls' Institutions in Malleswaram, that the response was very good, and that he was arranging for a prize-distribution shortly.

Is Sanskrit unpopular? The very fact that there should be ground for such a question shows to what low level of culture our intellect has descended. Public life and official life are so full of the thoughtless and the half-educated that Kannada, and P. C. M., have been made the high-water mark of education, and everything else is brushed aside.

The bigot who invaded Alexandria in the Dark Ages entering its famous Library ordered, "If these manuscipts contain things not contained in the Koran, they are false; if they contain what is to be found in the Koran, they are needless; therefore burn them." So he had it burnt, and his name has passed down in history covered with infamy.

So our Kannada text-book writers, who call themselves educationists, have maneauvred to reduce the public education in the State to Kannada and Kannada alone, and reduced the whole Educational structure including the University, into a glorified pial school!

The Nagas of Assam border are educated in and through their own language. The tribes on the Andamans also educate their children in their own language, and in that alone. Should not we of Mysore fit ourselves to take rank with them?

These greedy language bigots are too blind to perceive that they are making the world think that the State's children are only dazed half-wits who are unable to grasp any language but Kannada, and unable to digest any learning that is not given them through Kannada!

What a shame! God has given the State's children the same mind and brains as to any others on earth. It should be the object of education to nurse it, lick it into shape, trim it, and set it alight so that like the racket on a Durbar night it might ascend to the sky and burst into multi-coloured stars, cheering and gladdening the hearts of watching multitudes. The purpose of education ought to be to enable the human mind to rise aloft like the air-pilot, watcher of the world below, master of the sky around, able to perform tricks, circle round, and descend, or to fly off and roam over distant Continents. and come back.

But in the eyes of some it is education to teach a dog to carry a tin-can in its mouth, and to make it go to the market-place and collect alms and bring it home!

Is that the education that our ancients described in the words

"ವಿದ್ಯಾನಾಮನರಸ್ಯರೂಪಮುಧಿಕಂ ಪ್ರಚ್ಛನ್ನಗುಪ್ತಂ ಧನಂ ।
ವಿದ್ಯಾಭೋಗಕರೀ ಯಶಸ್ಸುಖಕರೀ ವಿದ್ಯಾಗುರೂಣಾಂ ಗುರುಃ ॥
ವಿದ್ಯಾಬಂಧುಜನೋ ವಿದೇಶಗಮನೆ ವಿದ್ಯಾಪರಾದೇವತಾ ।
ವಿದ್ಯಾರಾಜಸುಪೂಜ್ಯತೆ ನಹಿಧನಂ ವಿದ್ಯಾವಿಹೀನಃಪಶುಃ ॥

meaning

"Education improves a man's appearance, it is a hidden riches which no one can steal, it brings enjoyment, fame, and happiness, it is the teacher of teachers, it accompanies you like a kinsman into distant countries, it is indeed a great Divinity, it is honoured even among kings, and he who lacks it is no better than a beast."

Is it this that we are being given, or is it the education of suppression that the unemancipated Chinese women used to give their feet in order to make them small?

It is an insult to the children of the State for any one to think that they cannot learn Sanskrit, English, and even Urdu, alongside of Kannada. English and Sanskrit open out two Continents to the intellectual voyager. To the stunted and degenerate minds of some of us Sanskrit may look like an empty shell. But let us see how it struck the fresh minds of Europeans over a hundred years ago.

"It was an astounding discovery," said W. E. Taylor addressing the Royal Asiatic Society, London in 1834, "that Hindustan possessed in spite of the changes of realms and chances of time, a language of unrivalled richness and variety; a language the parent of all those dialects that Europe has fondly called classical, the source alike of Greek flexibility and Roman strength. A philosophy, compared with which, in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato's boldest efforts were tame and common place. A poetry more purely intellectual than any of those of which we had before any conception; and systems of science whose antiquity baffled all power of astronomical calculation. This literature, with all its colossal proportion, which can scarcely be described without a semblance of bombast, claimed of course a place for itself—it stood alone, and it was able to stand alone!"

(To be continued). *Editor.*

A DEPUTATION

A deputation consisting of M. R. Ry. Rajasevaprasakta A. Subrahmanya Iyer, Rajasevasaktha M. Rama Rao, G. R. Josyer, M.A., F.R.E.S., C. Narasimhiah, B A., B L, M.L C., A. Venkatesiah, B.A., LL.B., F.M.U, A. C. Lingaraj Urs, and D. B. Viswambharaiya, called on the Dewan, Pradhanasiromani N. Madhava Rao, B A., B.L., C.I.E, at Lake View, Mysore on Monday last, and drew his attention to a recent order restricting admission in the English medium section of the High Schools mostly to Urdu Students, and pointed out the evils arising out of that order. While a section of the State's youths might not be able to grasp modern knowledge except through their vernacular, quite a large number wanted to obtain knowledge first-hand and not second-hand through translations. The State was not big enough or insular enough to educate and employ all its young men within itself. The Mysore Graduates would be isolated and would not be able to compete with others outside, and their higher ambitions would be killed. The admission to the English course of Urdu students only was invidious and would further tend to isolate them from the rest of the State and affect its integrity. Canarese as a subject, as the State language, might be made compulsory for every one in the State including Muslims; the vernacular medium might be given to those who found it suitable; but others who sought the English medium should not be denied admission thereto. The Dewan discussed the matter pleasantly, and promised to look into the papers and consider what action was necessary.

THE BRAHMIN AND HIS FUTURE

(Contributed)

The world is passing through very critical times, and can be compared to a boiling cauldron In spite of the fact there have been repeated wars between the nations of the world, which have suffered and are still suffering from the bitterest consequences of mutual warfare, wrought by sheer ill will, jealousy and hatred, the nations of the world are still cutting at the throats of one another. God alone knows what final catastrophe is in store for the world, as a result of the present great War, which can only be considered as a curse, inflicted by Providence, as it were, on the sinning world, in the form of a minor 'pralaya', in order to teach it a lesson of mutual good-will, tolerance, and sympathy. But, Evil is as strong as ever and can be destroyed only by another incarnation or 'Avatar' of the Almighty as furious as that of the Deity 'Narasimha'. What applies to the world applies equally well to every country and nation on the face of this Earth. Just as the nations are cutting at the throats of one another, so are the communities trying to cut at the throats of each other and are, at any rate, forming stumbling-blocks in the way of the progress of others, under the pretext of advancing their own interests This attitude is not peculiar to any one particular community. One man's meat is another man's poison. The instinct of self-preservation or the animal nature of man, which may be tolerated to a reasonable and rational extent, has obsessed the minds of the communities to an abnormal degree. When we think of the animosities between the Hindus and the Muhammadans, the Brahmins and the Non-Brahmins, the Jews and the Nazis etc, we are reminded of the hatred between the 'Devas' and 'Asuras' during the curdling of the 'Ksheera Sagara', and that between the 'Pandavas' and the 'Kauravas' in the 'Mahabharatha.' It is a great pity that the maxim 'In Unity there is strength' is lost sight of in actual practice by even venerable savants, who, deliver sermons on the same for hours together. Coming nearer home, the relations between the Brahmins and the Non-Brahmins have unfortunately become more strained than ever. The Brahmins, who are now suffering for their past follies, are under a curse, as it were, and are denied even the limited scope and opportunity that are available for their progress, at present. These are days of 'decay' for the Brahmin, concomitant, so to speak, on the retrogression of the planet 'Guru or Jupiter, the best of benefics It has become difficult for the Brahmins to survive as a community, surmounting all the ordeals that are placed in front of them providentially, as it were. The Branmin has lost the confidence and respect of the other communities, which have come to view him with suspicious eyes—all because he had once the lion's share in the Godly Government Service, after which every body is hankering. He has lost all chances of getting a government job on however meagre a salary; yet, he is still hoping against hope to secure one. This sort of slavish mentality in the Brahmin, that he is destined to eke out his livelihood by the 'loaves and fishes' of Government alone, is responsible for all his trouble. The earlier he shakes off this morbid craving for government service, the better for him and also for everybody We are aware of the scintillating achievements of some intelligent and diligent Brahmins in the field of business enterprise. The Brahmin has got the capacity to get on in any profession whatever, provided he puts his heart and soul into it and utilizes his god-given wisdom He can shine quite well as a merchant, an agriculturist, a carpenter, a broker and so on and so forth—in addition to the so-called learned professions of teaching, medicine and bar in which he is hardly excelled by others. what is more,—the Brahmin ought not to think that it is beneath his dignity to take up even the so called mean callings of a barber, a cobbler, etc. It is high time he realizes the 'Dignity of Labour'. Let him remember the maxim 'Honour and Shame from no condition rise, act well thy part, there all the honour lies.' In this 'Kaliyuga', the Brahmin is permitted even by our orthodox scriptures to follow any profession whatever in times of emergency, so long as he does not give up his religious duties. In the 'Maha Bharata', we have read of venerable Brahmins like 'Dronacharya', 'Aswathhamachaya' and 'Krupacharya', fighting meritoriously in the world renowned battle-field of 'Kurukshetra' bound by duty towards their master. So the cult of fighting need not be the prorogative of the 'Kshatriya' alone. In Indian History, we

read of the brilliant military achievements of the Peshwas—who were all Brahmins. Even during the present war, we are reading in news-papers about the signal service renderd by some brave Brahmin youths, who have joined the I A F and the R.A.F. The daring fight put forth by the Punjab Brahmin Sepoys on the Assam Border, was recently announced in papers. Hence the Brahmin need no longer be considered as a milk-sop or a coward, absolutely incapable of taking to arms in order to defend himself and his country.

But, after all that is said and done, the Brahmin, it must be admitted, is fundamentally intellectual. His chief profession is 'Learning' and dissemination of knowledge. Let the Brahmin hanker after knowledge and knowledge alone. Let him realize that the earthly comforts and needs for which he may have to labour, are, after all, transitory and that his primary duty is the ennobling of his sou by directing it towards 'self-real zation.' Now, the problem that naturally confronts the Brahmin is 'what has been done by him to keep the 'Lamp of Learning' alive and burning for ever?' He has a rich heritage of knowledge and learning handed down from his forefathers from generation to generation—no doubt. But, compared with that of his worthy ancestors, the sacred sages in whose 'Gotra' or family he is born, his order of knowledge and learning is quite common-place and pales into insignificance. He must try to prove worthy of his great ancestors by studying the sacred Vedas and other holy scriptures of Brahmanic love and also by reviving the sacred 'Gurukula System of Learning.' Whatever may be the arguments against the possibility of the revival of the Gurukula System of Learning—in its primeval form, the spirit of that sacred system at least must be infused into the present system of education, as far as it is practicable. This can be achieved only by a thorough overhauling of the present system of education, at least so far as the Brahmin is concerned, on lines calculated to purge it of its alien elements by introducing wherever it is possible and necessary elements of Brahmanic culture. In other words, it is high time that a 'Brahmin University' or 'Seat of Learning' be founded by the collaboration of well-meaning and well-to-do Brahmins, who may be required to come forward with liberal sacrifices on their part —mentally, physically and financially,—by pooling together all the resources at their disposal for the ultimate good of the community. The object of the Brahmin University should be not only to start institutions of the present-day type, as in the existing Universities of India, with a view to prepare youngmen of the Brahmin Community for the mundane battle of life, but also to maintain the traditional culture and knowledge of the Brahmin Community, which has all along been holding the torch of Learning or 'Vidya' leading the world towards Spintualism, without which the world as it stands to-day is bound to sink to an abyss from which it can hardly hope to ascend and regain its original position. Let the Brahmin give up all his ambitions, and betake himself to renunciation, if need be; but let him not give up his thirst for 'knowledge,' which alone is true power—capable of ruling the world ultimately. It is earnestly hoped that the 'Brahmins' Conference,' which recently held its session at Tumkur, under the distinguished presidentship of Rao Bahadur B. K. Garudachar, ex-president of the Bangalore City Municipality, will seriously contemplate this urgent problem of starting the 'Brahmin University,' affecting the vital needs of the Brahmin Community at large, and be in a position to pass a series of resolutions to that effect at least in its coming session. May God the Almighty confer on the Brahmin Community strength and determination enough to achieve this landable object, which alone can be considered as a panacea for all the evil, misery and suffering to which it has been unfortunately subjected for the last several decades.

M. R.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

NATIONAL WAR FRONT

BRAVE DEEDS NO. 1

In the humming port of Bombay ships were being unloaded. Coolies were busy taking out of the holds of the ships the hundred and one things necessary in India for carrying on the war on our eastern front. Suddenly, there was a terrible explosion which shook the very earth, and several fires were started. One of the ships in the port caught fire.

Hundreds of dockhands went on with their jobs, continued to discharge the precious cargo of this ship. Colonel J. Eric Bain was supervising the labourers. He was a man who had spent a score of years in India and had a ripe experience of shipping and general transportation problems. At that moment he was one of those primarily responsible for arranging to land at Bombay the vast flow of precious stores for operations within the South-East Asia Command. He knew that whatever happened the cargo of the ship had to be discharged. The cargo was too valuable to lose.

The flames spread rapidly over the ship. The Colonel knew that at any moment an explosion might occur. The dockhands could do no more. If they became aware of a possible explosion they would get panicky, and many of them might get killed in the ensuing stampede. The Colonel's first thought was for their safety. He ordered them off the ship. And before he himself could leave it, another terrific explosion occurred and the heroic Colonel was killed.

But he had done his job. The cargo had been discharged. Hundreds of lives had been saved. Here was a hero!

"Greater love hath no man than this: that a man lay down his life for his friends!"

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WAR

for resumption of Normal civil supplies.

JAHANGIR'S LOVE OF PICTURES

(B. M. Gopala Rao, B A, (Hons.,) B T, Department of Public Instruction, Mysore)

It is a popular misconception that the emperor Jahangir was a mere voluptuary who abandoned himself to the intoxicating pleasures of the wine-cup and the seductive influence of a beautiful wife Nothing, however, can be farther from truth than such a description of the emperor's character. Though it is true that Jahangir was a victim of the fashionable vice of the times, his character presents many redeeming traits which endear him to us. He was gifted with many of those finer tastes and feelings which are necessary for a fuller appreciation and truer enjoyment of life.

Jahangir was a lover of Fine Arts in general, but he had an especial liking for pictures. He was, however, no mere dilettante, but a connoisseur in matters relating to the art of painting "My liking for pictures and my practice in judging them have arrived at such a point," he says, "that when any work is brought before me, either of deceased artists or of those of the present day, without the names being told me, I say on the spur of the moment that it is the work of such and such a man. And if there be a picture containing many portraits, and each face be the work of a different master, I can discover which face is the work of each of them If any other person has put in the eye and eyebrow of a face, I can perceive whose work the original face is, and who has painted the eye and eyebrows" ("Memoirs", vol II, p 20 21)

Sir Thomas Roe, the British ambassador at the Mughal Court, has left on record some instances which prove, beyond doubt, Jahangir's passionate fondness for pictures. In the course of an interview on the 13th July, 1616, Roe presented to the emperor a miniature of a friend of his It was a small picture of a woman, in water colour, painted by a celebrated miniaturist of the day by name Issac Oliver and was of excellent workmanship The emperor was greatly pleased with the gift and showed it admiringly to every one about him He then immediately sent for his Court painter and asked him to give his opinion of the picture. The painter replied that he could make as good a copy of the picture as the original itself. When Roe was told by Jahangir what the painter had said, he vehemently denied such a possibility and offered to give a reward of Rs. 10,000 for a copy of the picture in question he being sure that none in Europe other than the artist who had made the miniature could ever produce a similar one. The emperor, however, challenged the ambassador to find out, if he could, the original picture from among four copies to be made by the painters at the Court Further, he asked him what wager he would lay. On Roe expressing his unwillingness to lay a wager with so great a monarch, Jahangir told him to bet with the painter himself Again, Sir Thomas excused himself on the ground that, if he was no equal to the emperor, so was the painter no equal to him. He, however, agreed to wager with Asaf Khan, the vizier, or with any of the nobles of the Court On being commanded by the emperor, Asaf Khan offered a bet of Rs. 5,000. Roe, however, expressed his sentiment that money was no honourable bet among friends and said that he would, therefore, lay a good horse as wager. The bet was agreed to, though Asaf Khan, it is said, withdrew his words in private

Even before the expiry of a month after this incident, Sir Thomas Roe was sent for by the emperor to the Durbar in connection with the business relating to the picture. Roe was confident that none in India could ever make a picture similar to the one he had presented to the emperor. No sooner did he enter the Durbar Hall, however, than he was greeted by the emperor with these words "What will you give the painter who has made a copy so like yours that you cannot know your own?" Roe said in reply "A painter's reward—Rs. 50." Thereupon Jahangir retorted by saying that his painter was a gentleman and that the reward offered was too small. With many clever repartees and good humour on both sides, the interview came to an end.

(To be continued.)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

RELIGION AND RELIGIOUS

Among the humanity the conception of Religion has become a hopeless muddle. In times gone by various teachers appearing one after another wanted to clarify the idea of Religion in the minds of the masses in their own light and according to the needs of their times. Some of the masses stuck fast to their prior notions, some submitted to the change and became converted Without external observances Religion had no meaning to most of the the people. So they came into being. Now there are as many Religions as there have been teachers—nay, innumerable Religions when we take into account the wilful and convenient modifications in each as pursued by the groups and even individuals following apparently any of the existing Religions. The value of Religions has also been lost by reason of the element of pride and haughtiness on the part of the followers of Religions in persisting to think and act as if their own form of Religion is the best, and most people do not admit that to persist in thinking like that is a mark of ignorance and not of wisdom. Some people take to uncharitable and rude actions against the followers of other Religions and that in the name of Religion. Whither is the word hieing itself?

Now and then some sanity prevails in enlightened and learned spheres, but that is as often marred by the ways of the masses. When will a universal teacher come able to inculcate a wholesome idea of Religion, able to lay down a common conception of Religion and able to bring all humanity within the fold of that conception?

The tree of Religion has already branched to the utmost extent and the sooner the branches are topped off the better for the world.

The wind and the storm appearing at intervals agitate the branches and make them strike one against another. Should the people wait for the storm to uproot the tree itself?

The most desirable thing is to make Religion not comparable to a tree with branches growing. Religions should not be clothed with showy garbs. Religious conception should be an internal principle of knowledge. Modes of life should be only for the best way to lead the life. Every individual can lead his life in the way he judges best from his experience of the world and from the knowledge available to him from such experience. One cannot quarrel with reference to another's mode of life. Even now among the followers of different religions it is practically impossible to see distinctions in most cases externally and, may we say, with reference to their internal conceptions of Religions, too. Why not this become a *fait accompli en masse*, too?

In these days one can only say that these should be proper education of the masses to lift them up mentally and morally and also physically with a view to evolve a universal fellowship among them, gnoring the superficialities of Religions and enabling them to conceive the one Religion of the universe.

D. L. A.

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SANSKRIT

II

And Professor Max Muller whose monumental work in the cause of Sanskrit entitles him to the gratitude of every Indian, observes, "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and Romans, and of the Semitic race, the Jewish—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again I should point to India!"

Let us not say that Max Muller was a Rishi in his previous birth, and therefore had an inborn predilection towards Sanskrit.

Pierre Loti, the Frenchman, has observed, "And now I salute thee with awe, with veneration and wonder, ancient India of whom I am the adept, the India of the highest splendours of art and philosophy. May thy awakening astonish that Occident, decadent, mean, daily dwindling, slayer of nations, slayer of Gods, slayer of souls, which yet bows down still, ancient India, before the prodigies of thy primordial conceptions!"

Prophetic words, from a great scholar. Therefore Pierre Loti cannot be dismissed as a soft-brained boor who was dazzled by India's culture.

Abdullah Wassaf, a historian of the 14th century, writes, "India, according to the concurrent opinion of all writers, is the most agreeable abode on the earth, and the most pleasant quarter of the world. Its dust is purer than air, and its air purer than purity itself!"

And Professor Macdonell, "The intellectual debt of Europe to Sanskrit literature has been undeniably great. It may perhaps become greater still in the years that are to come."

Professor Bopp, the great German philologist, "Sanskrit is more perfect and copious than the Greek and the Latin, and more exquisite and eloquent than either."

And another German, Schlegel, "Sanskrit combines these various qualities, possessed separately by other tongues: Grecian copiousness, deep-toned Roman force, the divine afflatus characteristic of the Hebrew tongue."

"The Yajurveda is the most precious gift for which the West has been ever indebted to the East," said Voltaire. "The Rigveda is the most sublime conception of the great high-ways of humanity," said Guigault.

And our friend, Max Muller, declares, "I maintain that to everybody who cares for himself, for his ancestors, for history, for his intellectual development, a study of Vedic literature is indispensable."

His remarks referred mainly to Europeans and Americans. But they are all the more true of Indians.

Principal Thomson has stated that "the consonantal division of the alphabet of the Sanskrit language is a more wonderful feat of human genius than any the world has yet seen."

"We Europeans, says Macdonell, "2,500 years later, and in a scientific age, still employ an alphabet which is not only inadequate to represent all the sounds of our language, but even preserve the random order in which vowels and consonants are jumbled up as they were in the Greek adaptation of the primitive semitic arrangement of 3000 years ago!"

In the words of Sir William Hunter, "the Grammar of Panini stands supreme among the Grammars of the world, alike for its precision of statement and for its thorough analysis of the roots of the language and of the formative principles of words By applying an algebraical terminology, it attains a sharp succinctness unrivalled in brevity. It arranges in logical harmony the whole phenomena of Sanskrit language, and stands forth as one of the most splendid achievements of human invention and industry!"

And says Sir Monier Williams, "The Grammar of Panini is one of the most remarkable literary works that the world has ever seen, and no other country can produce any grammatical system at all comparable to it, either for originality of plan or analytical subtlety."

The supremacy of Sanskrit literature is indicated by professor Macdonell who remarks, "The proneness of the Indian mind to reflection, not only produced important results in religion, philosophy, and science, it also found a more abundant expression in poetry than the literature of any other nation can boast."

(To be continued.)

Editor.

NATIONAL WAR FRONT; MYSORE CITY

At a special meeting of the National War Front, Mysore City, it was resolved to have the Anniversary celebrations during the forthcoming Birthday Week in a three-day programme. It is understood that General Sir Noel Pierce of the Southern Army Command and Sir J. C. Ghosh have agreed to speak on two days. In connection with the celebrations it was resolved to have a Vegetable Garden Competition open to householders of the City, an Essay Competition in English, Canarese and Urdu open to Girl and Boy students of High Schools and Colleges, an Oratorical Contest in English open to students of Colleges in the City. and a Lavani Competition, on subjects bearing on the National War Front.

THE JAPANESE NAVY

It is not generally known that the Japanese actually undertook of their own free will a complete scrapping of their Navy three hundred years ago.

At the time of the Spanish Armada, Japan was a great naval power, and for some years she went on increasing the number of ships. Great conquests were made, and had the expansion continued for a few years more Japan would have discovered Australia and have been the first nation to colonize it.

But a great change came over affairs in the East. Spain and Portugal were sending their ships to that part of the world and were acquiring more and more territory. The Japanese saw that if they were defeated at sea the whole of their country might be taken from them.

They therefore disarmed all their ships, and in 1636 passed the Act of Seclusion, which was in force for more than two hundred years. This made Japan an absolutely closed country in which no foreigner could set foot. Japan ceased to make conquests, but she kept her own land intact,

MUSSOLINI'S STORY OF HIS DOWNFALL

The following story, purporting to be Mussolini's own account of his fall capture and rescue by the Germans, is from the Nazi newspaper *Hamburger Fremdenblatt*, states the *Daily Sketch*

Everything that happened in Italy last summer had been most cunningly planned in advance—right down to the smallest detail Everyone concerned knew exactly what to do at zero hour.

From the start, to the armistice and the declaration of war on Germany, everything was to go like clockwork. I was to be cut off from the world and subsequently to be handed over to England

On the evening of my interview with King Victor, the day after the meeting of the Fascist Grand Council—on July 25—I was arrested

Coming down the steps of the Villa Savoia, I was surprised to see an ambulance waiting instead of my car.

A Carabinieri officer ordered me to get in, I knew it was a trap, but yielded to force

The officer, two policemen and two Carabinieri, armed with sub-machine guns, followed me into the ambulance. I was taken to the Carabinieri barracks and closely guarded in order, they said, to protect me against the fury of the populace

After an hour or so I was taken in the same ambulance to some other barracks on the other side of the Tiber river There I was locked up in the C. O 's room, the door being guarded by three Carabinieri. All my movements were closely watched.

During the night of July 25 to 26 at 1 a m I was handed a letter from Marshal Badoglio in which he explained that all that was being done had no other object but to protect me against a very serious plot.

"As soon as you tell me where you wish to be taken for private residence, I shall arrange this for you," the Marshal's letter went on

I dictated my answer at once to General Ferrone, the officer in attendance, saying

1. "I thank Marshal Badoglio for the steps taken to protect me.

2. "The only residence I consider possible is Rocca Delle Caminate

3. "I have no intention of creating difficulties for the new Government.

4 "I note that the war is to continue If so the new Government will do what the country's honour, interest and prestige require"

Finally I wished Marshal Badoglio every success in his new task

This letter never saw daylight—undoubtedly they did not dare publish it Late at night on July 27 I was ordered brusquely to be ready to leave

Riding in a tightly-shut car with blinds down, I noticed that we were not travelling north, but south.

At midnight we reached the port of Gaeta, whence a little steamer, the S S Persephone, took me to the island of Ponza, which we reached at 1 p.m. Here a great crowd was gathered at the port.

I was offered flowers and fruit, and there was not the slightest sign of animosity. The Mayor and other dignitaries welcomed me, some with tears in their eyes.

I was guarded by 50 police and 50 Carabinieri, but these troops were frequently changed.

I was lodged in a small house on the short, where I spent long hours watching the sea and expecting to see a British cruiser any moment.

The neighbouring houses were evacuated by order of the police. I spent a week without any news whatever.

Then, one night, I was told to prepare for another journey.

"You are in danger," an officer said. "You must leave."

At 3 a m I was taken on board an old French destroyer, the Panthere When I inquired for my destination I was told Maddalena.

This small island, off the north east point of Sardinia, was reached in the afternoon and I was taken to the house of an Englishman by the name of Wewer (Weaver ?).

I stayed there for almost three weeks. The food was very bad and the monotany was deadly Occasionally I was allowed to go for a short walk On one of these walks I met a labourer, who whispered "Duce ! don't worry, nothing lasts for ever."

One day a German plane flew over the house so low that I could see the pilot's face. This raised my hopes, which, in truth, I had never quite lost. A little later I received from the Fuehrer a wonderful gift, a luxury edition of Nietzsche's works in 24 volumes.

Eventually I was allowed to read the Italian communiques, but I saw at a glance that the talk about continuing the war was mere pretence.

On August 27, I was told that I should leave next day. A Red Cross plane took me to Lake Bracciano, 25 miles north of Rome, whence I went by ambulance to the Gran Sasso After spending a few days in the funicular railway station I was taken to the Gran Sasso Hotel.

During all this time the secret Armistice negotiations between Badoglio, Churchill and Roosevelt continued.

We now know that I was to be handed over to Washington for a great "War Criminal Demonstration Trial"—and I was even to be shown to the public for an entrance fee.

On August 1, Roosevelt had sent a note to all neutral States telling them what to do if I asked for refuge there. For the first time I was now allowed to see the papers, and the reason for this soon became clear to me—I was being attacked and described as a "clown" and "low-down fellow."

At the Gran Sasso I was watched more strictly than ever—but having been secretly informed that the Germans were in Rome, I knew the Fuehrer would not fail me.

It was a splendid undertaking in which surprise was decisive.

It was all over in two minutes. At two o'clock in the afternoon I was standing at the window of my room when I saw some German planes coming out of the clouds. I guessed at once that I was to be liberated.

I leaned out of the window and shouted to the excited guard not to move, on their lives—and there were the German parachutists.

In a twinkling the hotel was surrounded with machine-gun troops and the bewildered Italian guards made no attempt to resist.

A Fiesler Storch aeroplane, for vertical take off, had been provided because the runway was too short and in bad condition.

After a few anxious moments when the machine refused to start, we took off normally and flew straight to Rome, which we reached in two hours.

Thence another plane took me to Vienna, which reached at 11 p.m.

The next day I was in Munich.

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FROM THE MOUTHS OF BABES

"MA," said Bobby, in a slightly injured tone, "there were lots of things you let me do before baby came that you don't let me do now!"

"Do you think so, Bobby?"

"Yes," asserted Bobby. "Still," he went on, thoughtfully, "I can't expect you to be so good a mother with two children as you were when you had only one!"

* * *

Margery, aged four and a half years, on hearing us say we must have the dog destroyed, asked what the word meant. I explained that the dog was ill, was losing all his hair and going quite bald.

"Then will we have to destroy Daddy, too?" she asked.

* * *

George (aged four) saying his evening prayers: "Oh, God, I want you to help me, I am going to be in the Navy; and I want to be an Admiral. It's hard work, but the pay is good."

* * *

The idea of going to school is very distasteful to my son, aged four, and I was endeavouring to entice him by telling him that going to school would make him clever. I was at a loss for an answer for the moment when he said:—

"Well, that is not much good. Auntie told me I was 'too clever' when I broke her bag yesterday."

* * *

A little friend of mine (aged four) was checked by his father for some slight misdemeanour. Being hasty-tempered, he threw a spoon he was holding, and broke a picture. When punishment was about to be administered, he hastened to explain most indignantly; "I didn't mean to break the picture! I threw the spoon at you, Daddy!"

* * *

Molly ran in from the garden crying pitifully, and carrying a broken doll by the leg.

"What's the matter, darling?" asked mother.

"Tommy's broken my doll," howled the child.

"The naughty boy! How did he do it?"

"I—I—hit him on the head with it!" was the slow response.

* * *

The other evening my brother had occasion to speak rather sharply to his young daughter, and he gently rapped her fingers. She sulked for a few moments, then exclaimed:—

"If ever I have any children—I won't buy them a Daddy!"

* * *

My cousin (aged four and a half years), upon going to school for the first time, was asked by the teacher if he was a Christian or a Jew.

"I don't know 'zactly," replied my cousin, "but my father's a policeman."

* * *

While out with my little daughter, aged four, we saw a ragman with his horse, cart, and, I presume, his wife—who was sitting beside him. He was calling out "Old rags—any old rags?"

As they passed, Doreen said to me: "Does he want to sell his wife, Mummy?"

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BRAHMIN UNIVERSITY

I read with much interest the contribution by "M. R." in the issue of the "Rationalist" of June 19. It is a fit proposal for these days. For over thirty years I have been an ardent admirer of the ancient Ashrama system of Vedic and philosophic education under the immediate and sole guidance of Sages of different schools of thought. But in these days will such an arrangement be allowed by the Government authorities? Will the Governments and other authorities communally-minded in every sphere of administration and public life tolerate such a move on the part of Brahmins? Brahmins may love to live a frugal life, peacefully, coupled with an intellectual one, and growing their own food and making their own clothes. Will patches of land, even in forests, be allowed to them for such pursuits and can they be sure that they would be left to continue to lead such a peaceful life for any length of time? Will not the Educational and the Revenue and the Forest authorities interfere now and then and extend Acts and Rules to control the Brahmin groups in ways to which the authorities are accustomed to create irksomeness of life to the forest dwellers. Even in the age of Dasaratha the Sage Viswamitra (and other sages) had to requisition the services of Sri Rama and Lakshmana to free their Ashramas of the raiders and mischief-makers. I do not say that we are not now having Ramarajya.

In addition to the cry for linguistic Universities, which in fact are in vogue in some parts of India, there will be a further cry for communal Universities, to wit, a Brahmin University, a Kshatriya University, a Vysya University and a University for each of the other Communities in India, the number of which is innumerable. Where will the cry stop?

The idea of having Brahmin Universities—at least two, one in the Punyabhoomi of Aryavarta and one in the Dandakaranya—with smaller Ashramas interspersed in different parts of India, affiliated to the said two Universities, is an excellent one, if practicable despite the circumstances mentioned above. "M. R." can surely work in practical detail the idea of having a Brahmin University for Southern India at the outset, as he seems to have pondered over the question at some length.

I am reminded here of the idea of Pakistan, Hindustan, Dravidastan, and other likely stans and wonder why we, the people and the Governments, should not allow them, too. We may have to bring round the Hindu Mahasabha also in this connection, as the idea of the Mahasabha is to bring Unity among communities and not segregation of one from another.

Some years ago non-Brahmins also wanted to study the Vedas and not to let the Vedic lore to be the sole monopoly of the Brahmins. I do not know how far they have progressed in their ambition in the Chamarajendra Sanskrit College, Bangalore, where they were allowed to study every branch of Sanskrit lore except the Vedas proper, and elsewhere. The Lingayets, however, appear to have made considerable progress in the Sanskrit lore in institutions of their own, and that is really creditable.

Recently Minister Mr. H. B. Gundappa Gowda in a speech is reported to have said that the Bhagavadgita should be made a compulsory subject in all the Colleges and Schools. This is an excellent suggestion. An esteemed Muslim gentleman of Hyderabad had also said two years or so ago that, to bring about communal understanding, the Muslims should read the Gita and the Hindus the Qoran. This is also an excellent idea with the additional advantage of the Muslims being induced to know something of Sanskrit and of the Hindus something of the Arabic or the Hindustani or Urdu language.

All culture introduced by any community or nation belongs to all the peoples and they can share in the benefits of any culture without regard to the community or nationality to which they belong. Knowledge and culture are the common property of the world and anyone should have free access to them. The communal wrangle will soon disappear and harmony shall prevail!

D. L. A.

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

ROAD TRANSPORT

A joint meeting of the Mysore District Automobile Association and Mysore Taxi Owners' Association was held in the Court Hall of the District Office under the Chairmanship of Mr. C. M. H. Ranjodh Sing, District Magistrate. All the Bus owners of the District and Taxi owners of the City as well as several District Officers, Messrs. B. T. Kempanna, R. Varadaraja Pillai, M. A. Sriranga-rajan, H. C. Jambukeswaraiya and S. N. Subrah-maniam were present.

After invocation Mr. G. R. Josyer, M.A., F.R.E.S. President of the Mysore District Automobile Association explained the present difficulties of the Bus-owners and the possible remedies as follows.

"Mr. CHAIRMAN AND FRIENDS, I am desired, on behalf of the Mysore District Automobile Association and Mysore Taxi-owners' Association, to extend to you all a cordial welcome for this evening's function, and to thank you for gracing the occasion with your presence.

Road-transport, it is obvious, is one of the life-lines or arteries of our civic life. It is to be deemed an essential public service number A, and not as an individual enterprise of some private citizens.

From that consideration it was that a former Deputy Commissioner of ours, Mr. A. V. Rama-nathan, inaugurated the Mysore District Automo-bile Association in 1927. And his illustrious successors, Messrs: Anantharaman, Kesaviengar, Kuppuswamy Iyengar, Abdul Wajid, M. G. Mehkri, K. Subba Rao, and yourself have been favouring the Association with your fostering care.

The first President of the Association was Captain Winyard Wright, followed by Messrs G. Narayana Rao, Retired Assistant Commissioner, and Mr. H. R. Krishnamurthy Rao, Retired Pro-fessor, and since 1934 for 10 years, I find that I have been a poorish sort of President, Mr. C: Perumal Chetty being the Vice President, Messrs: G. R. Ramaiah and R. Parthasarathy being Hono-rary Secretaries, and Mr. K. V. Muniswami Setty, Honorary Treasurer.

Being at the end of the 5th year of the war, it goes without saying that the Road Transport Services are working under a great deal of hard-ship. Lack of new buses, Lack of petrol, Lack of tyres, Lack of spare parts have made the Bus-Services precarious, necessarily involving the public in a great deal of inconvenience.

8 gallons of petrol a month for buses, 15 gallons for Lorries, and 25 gallons only for Taxis, no spare tyre for buses, no spare bus for fleet owners, and long delay in getting spare parts for sick vehicles, cause suffering to the public at large and not merely to the Bus and Lorry and Taxi-owners.

What is unfortunate about it is that some of this is voidable. In the neighbouring small Province of Coorg things are very much better. Even here the Government-owned vehicles are assured a more than adequate supply of petrol and tyres, to the cost of the private motor owner and bus and lorry and taxi-owner.

It is also stated that in the matter of petrol and tyres the State itself has been remis, and has not put up its claim before the India Government for its due share of supplies as compared with other Presidencies.

However the services concerned wish to argue Government on this occasion through you for the following facilities:

1. 1 Gallon of petrol per Bus per day, and 50 gallons per month for Lorries and Taxis.

2. One spare tyre for each bus.

3. One spare bus for each set of 5 buses, at con-cession rates, and permission to use tyres of sick buses for other buses.

4. An assured supply of spare parts into the State

5. Prevention of Food Lorries and Timber Lorries from conveying passengers.

6. Grant of new or reconditioning tyre permits by the District Magistrate instead of the Tyre-Controller direct as at present.

7. To secure 2 lorries under the Lease-lend scheme to the Association for transport of Charcoal needed for the Buses in the District.

8. To secure for the Bus-owners at least 50 out of 150 chassis which are proposed to be got for the Railways.

In the interests of the States' public and in the interests of Road transport as an essential part of public life, I trust you will see the reasonableness of these requests and secure their grant by the Government.

I thank you, Mr. Chairman, and you all, Sirs, again for finding time and being kind enough to respond to our invitation."

Mr. G. R. Ramaiah, President of the Taxi-owners' Association, next explained the objects of the newly-formed Taxi-owners' Association.

The District Magistrate was kind enough to discuss the various matters raised at some length, and promised to give them his best consideration.

After lunch catered by the Modern Cafe and Group Photo by Messrs A. V. Raman & Co., the meeting terminated.

The Rationalist.

Monday 3-7-1944.

SANSKRIT

III

Elphinstone, the historian, observes "All who have read the Sanskrit Epics in the original are enthusiastic in their praise, and their beauties have been most felt by those whose own productions entitle their Judgment to most respect. Nor is this admiration confined to critics who have peculiarly devoted themselves to Oriental literature. Milman and Schlegel vie with Wilson and Jones in their applause."

Speaking of the Ramayana, Sir Monier Williams remarks, "The classical purity, clearness, and simplicity of its style, the exquisite touches of true poetic feeling with which it abounds, its graphic descriptions of heroic incidents, nature's grandest scenes, the deep acquaintance it displays with the conflicting workings and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any period or in any country!"

And speaking of the Mahabharata, Dr. F. A. Hassler of America declares, "In all my experience in life, I have not found a work that has interested me as much as the noble production of the wise, and I do not hesitate to say inspired men of ancient India. In fact I have studied it more than any other work for a long time past, and have made at least 1000 notes. It has opened to me a new world, and I have been surprised beyond measure at the wisdom, truth, knowledge, and love of the right which I have found displayed in its pages!"

Another American, ethnologist Jeremia Curtin, writes, "I have never obtained more pleasure from reading any book in my life. The Mahabharata will open the eyes of the world to the true character and intellectual rank of the Aryans of India. It is a real mine of wealth which will be known in time and valued in all civilised lands for the reason that it contains information of the highest import to all men who seek to know in singleness of heart the history of our race upon the earth, and the relations of man with the infinite power above us, around us, and in us."

A Montreal literary critic, writing in 1891, referred to the Mahabharata as "the wonderful epic," and said, "How little has up to the present been done to unravel the mysteries it contains, or even to smooth a path leading to its golden treasures!"

Such are the views of eminent westerners about the contents of Sanskrit, while we who are its progeny are content to live and die in ignorance of it. Sanskrit is not their birth-right or patrimony, and yet they succumb to its charm and ennobling influence. It is our sacred heritage, we are its offsprings, and yet in our hands it is like giving the Kohinoor into the hands of a monkey, to translate a Canarese proverb. If it belonged to a Western nation or to Americans, as it belongs to us, they would have plunged into it and revelled in it and wallowed in it. We however are mostly too proud to have even a nodding acquaintance with it, and pass it by as big people pass by a poor relation on the road.

It is not the property of one community or one region, but represents the nation at large. The Vedic Sages were not all Brahmins. They have belonged to all castes including Panchamas. Many of the authors have been so self-less as to leave no names even. Kalidasa was not a Brahmin, Manu was not a Brahmin, Valmiki and Vyasa were not Bramins.

Each great mind of the past, of whatever caste and of either sex, has tendered its gem to build up the edifice of Sanskrit.

Chanakya's Rajaneeti is not placed on a higher pedestal than Viduraneeti. Dharma-Vyadha's dicta about virtuous conduct form the standard of righteousness for all men and for all time. Drowpadi's goading admonitions to her husbands show that women then were not the docile hand-maidens that they are imagined to have been. Lopamudra's command to the Sun not to rise—because his rise meant her husband's death—and staying his rise, Savitri's pursuit of Yama and winning back her husband's life as also his father's kingdom by her persistant devotion, the pictures of Gandhari, Sita, and Damayanti and Maitreyi are what modern women of any nation may contemplate with pride, and no modern woman, Florence Nightingale or Sylvia Pankhurst, or Carie Chapman Catt, Madame Curie or Annie Besant or Mrs. Naidu has excelled. Visvamitra, Bali, Harischandra and Rukmangada are all Kshatriyas glorifying certain immortal human virtues.

Sanskrit thus is not the product of any one community, and does not seek to glorify any one community. Like the Niagaras, like the Pyramids, like the Taj Mahal, like the Himalayas, it is for any one to observe, explore, and enjoy !

Nor is its acquisition beyond the capacity of any person in the country. Shankara, the Malayalee boy of Kalati mastered it, and before his death in his 32nd year produced such monumental works in it as to make his name world-wide and immortal. Ramanuja and Vedanta Desika and Madhwa the Tamilians, Vidyaranya the Andhrite, Dayanand the Punjabi, and Chitanya the Bengalee, all attained dynamic proficiency in it.

While the bulk of the later University products have been content, unfortuuately for themselves, to pursue their lives unillumined by Sanskrit, many Civilians and Judiciary, many Medical men and members of the Bar have been wise enough to acquire Sanskrit and find in it a touch-stone, an illuminator, a mental balancer in the pursuit of their daily avocations.

Rt. Hon'ble Sastry, Sir Sivasamy, Sir Ramaswamier and Sir S. Varadachariar, Arabindo Ghosh and Pandit Malaviya, and even Mahatma Gandhi himself, find in Sanskrit the Elexir of their lives. In this State itself an intellectual Civilian, Mr. K. Guru Dutt, we are told, acquired Sanskrit after he had attained official standing. And we know that when another civilian, the present Minister of Supplies was appointed Civic Head of Mysore some years ago, one of his first thoughts was to obtain a Sanskrit Tutor for two of his sons, one of whom has since become himself a Civilian. There are others also in high official and non-official ranks who know the merits of Sanskrit and cultivate it actively. It is well-known that His Highness the late Maharaja was deeply devoted to the pursuit of Sanskrit to the very end of his illustrious life.

The Lingayats of the State as a community fought for addmission into Sanskrit Colleges a few years ago and secured it. If the English-reading among them have not taken up Sanskrit, they will find their education so much the poorer. A number of Sanskrit authors including Kalidasa himself were Sudras. Therefore that large community should undertake its study with pride, instead of looking upon it as unattainable. Even the Panchamas might justifiably make efforts to study Sanskrit, because Vasishtha's own sons became Panchamas, and who knows but that the Panchamas of to-day might therefore have an inherent aptitude for Sanskrit ?

Women especially, with so many of their sex playing the role of authoresses as well as heroines in the field Sanskrit, should take up

(*Continued on page 8*)

FOUR GOOD FRIENDS WHO KEEP US ALIVE

NO MAN HAS EVER SEEN THEM, AND NO ONE EVER WILL.

No one has seen a vitamin and possibly no one ever will. We have no knowledge of what a vitamin is; we know, though, what they do and in what substances they are contained. Vitamins are the mystery force in medicine, for though their nature is unknown the parts they play in promoting health and well-being are so important that they can hardly be exaggerated (writes a Family Doctor).

The way in which the existence of vitamins was discovered is amongst the romances of science. Here is the story of vitamin B. Some years ago it was found that natives in the East were becoming more and more liable to attacks of beri-beri, and for a long time no one could discover the reason Dr. Charles Hose and others decided to investigate. It occurred to Hose that the chief food of the natives of Sarawak, where he lived, was rice, and that they had begun to use polished rice from the mills more than the rough product of their own fields.

SECRET IN A GRAIN OF RICE

He began a long series of experiments with batches of fowls. One set of birds he fed on unpolished rice; the other received nothing but polished rice. In a short time big differences in the health and appearance of the two groups became apparent. Those whose diet consisted of unpolished rice grew and prospered; the others drooped. Their feathers lost their gloss; the birds became weak and listless. Before long they showed much the same symptoms as those which indicate beri-beri in human beings.

It was clear that by polishing rice some element essential to health had been removed. By regulating the use of polished rice a great improvement in the health of natives in all parts of the East was effected. Vitamin B was the name given to the mystery substance.

The process of milling removes the essential vitamin B from many of our foods such as white bread, cornflour, tapioca, and split peas; but to some extent the supplies are made up from other sources.

The two most important vitamins to dwellers in countries other than the East are probably A and D. Vitamin A seems to determine the proper growth of various organs of the body and to ensure that they have resisting power against disease. It is present in foods such as fish roe, liver, eggs and green vegetables. Vitamin D is a great preventer of rickets. Cod-liver oil is the richest known substance in this vitamin and in A.

NATURE'S STRONGEST ALLIES

It has long been known that scurvy was cured almost immediately by eating fruit or green vegetables, but until recently no one understood why this was so. We know now that the great enemy of scurvy is vitamin C, which is present in the leaves and juices of growing plants.

Medical men now recognize that many diseases are the result of vitamin deficiency. The modern treatment is to discover which of them are needed and to take steps to ensure that they are supplied.

It has been found that ultra-violet rays enormously stimulate the production of vitamin D, and for this reason ray treatment is now largely used for rickets and kindred disorders.

The use now made of vitamins in healing human ills is another example of the marvellous way in which modern medicine leaves Nature to fight her own battle against disease, but helps her by developing her own weapons!

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JAHANGIR'S LOVE OF PICTURES

(B. M. Gopala Rao, B.A., (Hons.,) B T., Department of Public Instruction, Mysore.)

(continued from last issue)

Before the termination of the above interview, however, Sir Thomas Roe had been invited to the Ghusal-Khana (parlour) to see the pictures. The same night the emperor sent for Sir Thomas and showed him six pictures, five of which were copies made by the Court painters. They were so exactly like the picture he had presented that Roe was hardly able to distinguish at first sight the original from the copies He admits that the work was good 'beyond all expectation' The emperor was very much amused to see the discomfiture of the ambassador and spoke words expressing his legitimate pride in the skill of his Court painter, Jahangir invited Sir Thomas to choose for himself any of the copies before him "to show in England we are not so unskilful as you esteem us." On being pressed, the ambassador selected one of the copies. The emperor wrapped it in paper, put it in a note-book belonging to Roe and handed it over to him with much joy and exultation in his painter's success.

On another occasion, coming to know that Sir Thomas Roe had in his possession another picture of exquisite workmanship, Jahangir sent for him at about 10 O'clock on the night of September 2, 1616, desiring him to bring the picture with him. The messenger had been instructed by the emperor to convey to Sir Thomas his request that he might at least be allowed to see the picture and take copies of it for presenting them to his ladies, if Roe did not like to give it to him as a present. In compliance with the emperor's wish, Roe went to the palace, taking with him the desired portrait. When Jahagir saw the picture, he was astonished at its beauty and asked Roe whose likeness it was. Sir Thomas replied that it was the picture of a friend of his who was dead. (Note: The picture was presumably that of his lately-wedded wife, a daughter of Sir Thomas Cave of Stanford in Northamptonshire. The marriage had been kept a secret and hence the ambassador's diplomatic statement that the original of the miniature was dead.) In reply to the emperor's request to present the picture to him, Sir Thomas regretted his inability to do so, as he valued it more than anything else he possessed, it being the picture of one whom he loved very dearly and had lost for ever. At the same time, the ambassador offered for the emperor's acceptance another picture which he had taken with him. Thanking Sir Thomas for his offer, Jahangir declined the favour, saying that the picture he had asked for was the one he liked most and loved as much as did Roe himself. He added that, if it was given to him, he would value it more than the richest jewel in his possession. On hearing these words, Roe expressed his readiness to satisfy the emperor's desire, saying that he did not love anything so particularly as to refuse what His Majesty so earnestly asked for and that he would gladly give it as a token of his affection. The emperor, in acknowledgment, bowed to him and said: "It is sufficient that you have given it. I confess I never saw so much art and so much beauty. Tell me, truly whether ever such a woman lived." Roe, in reply said: "There did live one that this (picture) does resemble in all things but in perfection and is now dead." Thereupon the emperor, appreciating the generosity of the ambassador in consenting to part with the picture, told him that he would not rob him of it. On being pressed by Roe to accept it, Jahangir spoke these gracious words to him: "I shall not take it. I love you the better for loving the remembrance of your friend and know what an injury it is to take it from you. By no means will I keep it, but only take copies and with my own hand I shall return it."

Jahangir's admiration, however, was not confined only to pictures representing the womanly form, but extended to those depicting religious themes. He is said to have displayed great fondness for the pictures of Jesus Christ and Virgin Mary and the Christian saints and possessed a large number of them. In 1608 a picture of Virgin Mary and the adoration of the Magi was sent from Rome by Father Isao Aluares, Assistant of Portugal. While in transit, this picture of unusual excellence was exhibited in the church at Cambay and it is said that no fewer than 13,000 persons, including both Hindus and Muslims, visited the church to have a sight of it. When this picture reached Jahangir's hands, he was in an ecstacy.

(To be continued.)

(*Continued from page 5*)

its study with delight and relish, and thereby vastly improve their graces and virtues.

As for Brahmins, parents who do not put their sons and daughters in the way of acquiring Sanskrit do them a disservice and are guilty of dereliction. Whatever worldly wealth they do or do not leave to their children, the intellectual wealth and the mental outlook which Sanskrit provides they must strive to secure for them as an obligatory duty of theirs. With that possession, into whatever domain their luck might take them, be it administering States or ploughing in the wilderness, they will not lose heart, but will carry on with a tranquil mind, righteous heart, and steady hands.

Editor.

REFORMS IN HYDERABAD

HYDERABAD. 23rd June, 44.

Replying to representations made by various popular organisations in the State, H. E. H. the Nizam in an article published in a local newspaper on the eve of his sixtieth birthday today says that necessary changes will be made in the personnel of the Executive Council before long.

Complete overhauling, he points out, is not possible in the present circumstances. After the cessation of hostilities, however, more changes will be introduced and what is necessary will be done. The Nizam stresses that things need to be done in the fulness of time; they cannot be precipitated. H. E. H. assures the people that he and his government are fully alive to the responsibilities and obligations arising from changing times.

A MUSLIM COMPLAINT

The Editor,
"RATIONALIST", MYSORE.

SIR,

I like to ventilate the grievances of Muslims of Channapatna against the unjust and partial step of the Honourable Minister of Education to the Mysore Government taken in abolishing, that is, cancelling a Girls' High School which has been already sanctioned by the Department of Public Instruction in Mysore at Channapatna And I beleive you will allow me a few lines of your valuable paper for this noble cause.

The Government of H. H. the Maharaja of Mysore and the Department of Public Instruction are kind enough and to be congratulated for starting a High School for Females at Channapatna thinking that it is a suitable place and had given orders also for conducting the classes from the 1st of this month encouraging Female Education. But on the other hand the Honourable Minister of Education gave a blow and put a big stone in the way of the Female Education for Muslims at Channapatna hearing some wrong information from some local partial persons: whereas the Director of Public Instruction is right and just to sanction a Girls' High School for Muslims at Channapatna. Now at this time there are one hundred Muslim candidates waiting to join the 1st year of the High School.

Now the matter is in the hands of the Government and the concerned sensible authorities to encourage and fulfil the thirst and the wishes of the public for their culture and for Female Education.

C. S. SYED MOOSA,
L. U. M. S. & Thabib-E-Hasiq,
Dair-e-Islam,
Channapatna.

* * *

We hope the Minister of Education, despite the adjectives in the letter, will view the matter with broad-minded sympathy and do the needful. Ed.

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JAHANGIR'S LOVE OF PICTURES

(B. M. Gopala Rao, B.A., (Hons.,) B.T., Department of Public Instruction, Mysore.)

(continued from last issue)

Referring to this great work of art, the emperor says in his "Memoirs": "Mukarrab Khan (the Mughal ambassador who was on his way to Goa) sent from the port of Cambay a european curtain (tapestry) the like of which in beauty no other work of the French painters had ever been seen." The picture had been painted on silk Hearing that it would be spoiled by being constantly unrolled, Jahangir sent it to the Fathers to be suitably adorned and mounted on a board. Accordingly, the borders of the picture were decorated with ornamental designs, in black and white, copied from some of the Christian books and paintings. The emperor had his own portrait inserted in the design, a suitable place for the purpose being chosen by himself.

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Jahangir was not only an ardent lover of pictures but also a liberal patron of art. Abu-l-Hassan, the great painter of the age, was honoured by him with the title of Nadiru-Z-Zaman ("the Wonder of Age.") He is said to have had no rival or equal at the time. This artist had been brought up from his earliest years by Jahangir and his artistic skill had developed under the fostering care of the royal eye. It was he who drew the picture of Jahangir's accession as the frontispiece to the Jahangir-Nama." (Note: While Babar in his Memoirs had contented himself by simply giving the descriptions of the various animals he saw, Jahangir ordered that the descriptions in his Memoirs should be illustrated by means of pictures drawn by his Court painters.) As this work was worthy of recognition, he received many favours from the emperor. His father, Aqa Riza 'i of Herat had entered Jahangir's service, when the latter was still a prince. The son, however, was far superior to the father in the art. Ustad Mansur was another great painter of Jahangir's day and the title of Nadiru-i-'Asr had been conferred on him. This painter was unique in his generation in the art of drawing. These two great painters are said to have carried the palm between them, both in the days of Akbar and Jahangir, and there was no third man to dispute it with them.

Besides his intense love of pictures, Jahangir had a considerable degree of enthusiasm for all other arts. Architecture, poetry and Music evoked his admiration in no small a measure and the professors of those arts were munificently rewarded by him. He was himself a poet of no mean order and could compose impromptu verses. His descriptions of the natural scenery of Kashmir bear eloquent testimony to his great love of Nature—the source and inspiration of all art. The beasts and birds, the trees and meadows, the flowers and fruits, the springs and waterfalls—all were dear to him.

It has been rightly said by Mr. Beni Prasad that Jahangir's fame has been eclipsed by the transcendent glory of his father and the dazzling splendour of his son. His memory has suffered, says the same author, from the implicit faith reposed in historical forgeries and travellers' tales. Posterity ought to remember with pride Jahangir, the lover and patron of arts, without making too much of his weakness for wine, as has been done by foreign historians who have designated him "a talented drunkard".

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AUTHORITIES:

1. Jahangir's Memoirs—Translated by Rogers and Beveridge, (Oriental Translation Fund.)
1. Embassy of Sir Thomas Roe to India—Edited by William Foster.
3. Jahangir and the Jesuits—Edited by C. H. Payne.
4. History of Jahangir—Beni Prasad.

THE UNIVERSITY

[We thought the following article which was presented four weeks ago would cause some searchings of heart—and bring about some improvement. But the malady seems to be chronic. Therefore we follow the medical practice of "repeating the dose", and trust to God for a cure. Ed.]

For a place meant to promote higher education among Mysoreans according to their aptitudes, the practices of the Mysore University are such as to cause more and more astonishment.

After 28 years of its founding imagine its presenting a make-believe existence with classes for many of its higher branches of study left empty, and only make-shift arrangements for certain other courses

Its equipment for the Women's Colleges does not fit them to be called Colleges. In fact if those Colleges sought admission to any other University there would be grave doubts about their affiliation. But here they can get on with "Rs. 25 for 9 months teachers" and no permanent staff of Professors.

Many of its Honours and M. A. Courses are blank. The Professors and Assistants are there, but no students.

Imagine in so Sanskritic a State as Mysore, no student was allowed to take up 1st year Sanskrit Honours last year, there will be no Second year Class this year, and no student for the final year class next year! Because there is an absurd order, it seems, that there should be no class for less than 3 students!

Why is the Mysore University anxious to conceive and give birth to scholars in triplets only? We can understand unwillingness to make special provision newly for one or two students only. But when there is a staff already in a subject why reject the one or two that may come in out of love for post-graduate studies, and leave the classes empty and the Professors idle? Will not the Professors themselves become rusty if their scholarship is not year by year renovated?

Even in the old Madras University, with five times the population of Mysore, and open to Mysore and Travancore also, Honours classes did not have more than 3 or 4 students. That being so to expect the Mysore State to provide not less than 3 students for each of the Honours Classes, especially when most of your students don't study for scholarship but to get a degree and nomination to a cushy job, is to impose an impossible artificial restriction in order to avoid work.

To produce a number of B.A.'s to fill ministerial posts, and a few engineers and tailor and barber-made doctors, is only one part of a University's work. The other and better part, is to prepare young men for high and commanding scholarship in all the fields of learning.

Something should be said to be gravely wrong with the management of a University if after 28 years of its existence many of its Honours and M. A. classes are left empty. It is like a good face, with good eyes and a good moustache, but a number of alternate teeth broken. The face is marred, and it can attract nobody.

A hundred years ago, Cardinal Newman, the great and gracious Englishman, describing a University, wrote, "A University is a place of concourse, whither students come from every quarter for every kind of knowledge. It is a place which attracts the affections of the young by its fame, wins the judgment of the middle-aged by its beauty, and rivets the memory of the old by its associations. It is a seat of wisdom a light of the world, a minister of the faith, an Alma Mater of the rising generation."

How can the Mysore University be all this when it contents itself with producing a few mere B.A.'s, and instead of encouraging students to pursue higher learning, it warns them off with artificial restrictions?

Indeed after 28 years of existence it should have been in a position to produce a man, scholar enough, statesman enough, administrator enough, and respected enough to be appointed its Vice Chancellor, out of its own alumni. But no such thing. After 28 years it should have been able to fill every one of its Professorships with estimable scholars from out of its own alumni. But no such thing. After 28 years, it should have been able to present post-graduate class-rooms alive with numerous aspirants to scholarship. But no such thing. Instead, like a mercenary brick-layer, it produces bricks which are consumed before they are half-baked, and the rooms are left to gloom, silence, and emptiness, like catacombs!

Is that what its illustrious founder, H. H. the late Ruler expected of it when in 1916, proudly

(*Continued on page 6*)

JAHANGIR'S LOVE OF PICTURES

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(continued from last issue)

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1. Jahangir's Memoirs—Translated by Rogers and Beveridge. (Oriental Translation Fund.)
1. Embassy of Sir Thomas Roe to India—Edited by William Foster.
3. Jahangir and the Jesuits—Edited by C. H. Payne.
4. History of Jahangir—Beni Prasad.

THE UNIVERSITY

[We thought the following article which was presented four weeks ago would cause some searchings of heart—and bring about some improvement. But the malady seems to be chronic. Therefore we follow the medical practice of "repeating the dose', and trust to God for a cure. Ed.]

For a place meant to promote higher education among Mysoreans according to their aptitudes, the practices of the Mysore University are such as to cause more and more astonishment.

After 28 years of its founding imagine its presenting a make-believe existence with classes for many of its higher branches of study left empty, and only make-shift arrangements for certain other courses

Its equipment for the Women's Colleges does not fit them to be called Colleges. In fact if those Colleges sought admission to any other University there would be grave doubts about their affiliation. But here they can get on with "Rs. 25 for 9 months teachers" and no permanent staff of Professors.

Many of its Honours and M. A. Courses are blank. The Professors and Assistants are there, but no students.

Imagine in so Sanskritic a State as Mysore, no student was allowed to take up 1st year Sanskrit Honours last year, there will be no Second year Class this year, and no student for the final year class next year! Because there is an absurd order, it seems, that there should be no class for less than 3 students!

Why is the Mysore University anxious to conceive and give birth to scholars in triplets only? We can understand unwillingness to make special provision newly for one or two students only. But when there is a staff already in a subject why reject the one or two that may come in out of love for post-graduate studies, and leave the classes empty and the Professors idle? Will not the Professors themselves become rusty if their scholarship is not year by year renovated?

Even in the old Madras University, with five times the population of Mysore, and open to Mysore and Travancore also, Honours classes did not have more than 3 or 4 students. That being so to expect the Mysore State to provide not less than 3 students for each of the Honours Classes, especially when most of your students don't study for scholarship but to get a degree and nomination to a cushy job, is to impose an impossible artificial restriction in order to avoid work.

To produce a number of B.A.'s to fill ministerial posts, and a few engineers and tailor and barber-made doctors, is only one part of a University's work. The other and better part, is to prepare young men for high and commanding scholarship in all the fields of learning.

Something should be said to be gravely wrong with the management of a University if after 28 years of its existence many of its Honours and M. A. classes are left empty. It is like a good face, with good eyes and a good moustache, but a number of alternate teeth broken. The face is marred, and it can attract nobody.

A hundred years ago, Cardinal Newman, the great and gracious Englishman, describing a University, wrote, "A University is a place of concourse, whither students come from every quarter for every kind of knowledge. It is a place which attracts the affections of the young by its fame, wins the judgment of the middle-aged by its beauty, and rivets the memory of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation."

How can the Mysore University be all this when it contents itself with producing a few mere B.A.'s, and instead of encouraging students to pursue higher learning, it warns them off with artificial restrictions?

Indeed after 28 years of existence it should have been in a position to produce a man, scholar enough, statesman enough, administrator enough, and respected enough to be appointed its Vice Chancellor, out of its own alumni. But no such thing. After 28 years it should have been able to fill every one of its Professorships with estimable scholars from out of its own alumni. But no such thing. After 28 years, it should have been able to present post-graduate class-rooms alive with numerous aspirants to scholarship. But no such thing. Instead, like a mercenary brick-layer, it produces bricks which are consumed before they are half-baked, and the rooms are left to gloom, silence, and emptiness, like catacombs!

Is that what its illustrious founder, H. H. the late Ruler expected of it when in 1916, proudly

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The Rationalist.

Monday 10-7-1944.

FOURTH OF JULY

There are certain days of the year which the English speaking world loves to celebrate in appropriate form from generation to generation, the April Fool's Day, May Day, the Fourth of July. Fourth of July is of course special to the United States of America. On that day in 1776, the Congress of the American States which were at war with Great Britain signed the "Declaration of Independence," severing their allegiance to Great Britain, and asserting their independence thenceforward. They are known to-day as the United States of America, with 32 lakhs of square miles in territory, and 10 crores of population!

From that 4th July of 1776, during 168 years, the Americans have been celebrating the anniversary of the day with nation-wide political and social rejoicings.

It was some 160 years earlier, in 1620, that a group of men called "Pilgrim Fathers" found life in England unbearable, and escaping from it founded a new home in America. Within the short span of 160 years they and their descendants had prospered so magnificently that they were able to rebel successfully against Great Britain's sovereignty and establish their independence!

The Fourth of July is therefore a cherished day in American history, and in the annual celebration of it all the grandeur of American public life manifests itself lavishly.

The Fourth of July 1776 was a great day! Imagine on one side Great Britain, Mistress of the Seas, a mighty imperial State which, in the words of orator Wendell Phillips, "Has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England! On the other, a collection of 13 loose States ill-equipped with arms, untutored in warfare, relying only upon God and the moral foundations of human liberty!"

The odds were indeed grim! And when on that memorable day, in an improvised Hall of the Congress, George Washington, Benjamin Franklin, Thomas Jefferson and others sat to sign the "Declaration of Independence," it was not with a light heart. The die was cast. The future was in God's hands. Failure meant disaster. It was then that some one found words for his anxiety and said, "We must all hang together, else we shall hang separately!"

What giants those men were! Other nations have had their revolutionaries. France had its Danton, Mirabeau and Robespierre. Russia its Lenin, Trotsky and others. Ireland its Parnell, Daniel O'Connel and D'Valera. South Africa its Botha and Smutts. England itself its Pym and Hampden and Cromwell. All of these live in our minds as grim men who fought grim battles, and succeeded or failed.

But what examples of human greatness those founders of the American Republic present! Washington's name is kept green in the minds of youths of to-day in the words, "First in War, First in Peace, First in the hearts of his countrymen!" It was of him that Lord Brougham, the British Jurist, said, "The test of the progress of mankind will be in the appreciation of the character of Washington!" La Fayette the Frenchman wrote of him, "In my idea Gen. Washington

is the greatest man; for I look upon him as the most virtuous!" And eloquent Charles James Fox exclaimed in the Parliament of Great Britain, "Illustrious man! Deserving honour less from the splendour of his situation, than from the dignity of his mind!"

It was Washington who enunciated the political principle held by many to-day; "To be prepared for war is one of the most effectual way of preserving peace!"

Then Thomas Jefferson, author of the Declaration of Independence, who wrote, "Resistance to tyrants is obedience to God!" It was his maxim that "No person will have occasion to complain of want of time who never loses any." And he gave the precept, "Never permit yourself to be out-done in courtesy by your inferiors!" He laid down the administrative principle, "Equal and exact Justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliance with none!"

It was Jefferson, who, on being appointed Ambassador to France after Franklin, was greeted by a French Courtier with the words, "You replace Mr. Franklin,?" and replied, "I succeed him; no one could replace him!"

And Benjamin Franklin himself, patriot, scientist, statesman, what a name for a nation to cherish! As a youth, an elderly well-wisher advised him, "You are young, and have the world before you: *Stoop* as you go through it, and you will miss many hard thumps." As an old man it was said of him, "He snatched the lightning from heaven, and the sceptre from tyrants!"

When his death was announced in the French Assembly, Mirabeau moved that the 'Assembly should go into mourning, saying 'Nations should wear mourning only for their benefactors. Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunder-bolts and tyrants!"

When Franklin paid a visit to Voltaire. the great Frenchman began to converse with him in English. And when those present asked him to speak in French, he replied, "I am proud to speak the language of a Franklin!"

What tributes to earn from such men! This great man wrote in 1778, "He who introduces into public affairs the principles of primitive Christanity will change the face of the world". Those who see the early Christian element in the Gandhian mode of thought and action in Indian public life, will appreciate the sagacity of Franklin's statement.

Another statement of his is almost prophetic. In 1761 he wrote, "I have long been of the opinion that the foundations of the future grandeur and stability of the British Empire lie in America!" Those words have become literally true to-day. Franklin's opinion 180 years ago has become the accepted opinion of every member of the British nation at this moment. And England and U. S. A. have come together to-day, like two divorcees who come together under a new bond of marriage!

160 years after settling in America, the Declaration on the 4th July opened a new chapter in the history of United States.

During the years since, it has flourished with an exuberance which seems to be possible only in America. Another 160 years have passed. And America is facing another grave situation. All the might, ability, and resources of the nation have had to be called forth in order to avert the gathering menace, and open out a new chapter of glory and prosperity! Shades of Washington and Franklin

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(*Continued from page 3*)

opening the first session of its Senate, he declared, "I feel that I ought to say a few words as to what I think should be the aim of our University. In the first place we should spare no efforts to gain for the Mysore University the respect of the educational world. This end can only be achieved by maintaining a really high standard of teaching and examination, and also by never allowing that standard to be lowered, however strongly you may be tempted by the lure of numerical results.

"It should be the aim, too, of the University to turn out graduates who are not merely learned but who are of high character and bear the stamp of general culture and refinement which are distinguishing marks of every true gentleman. This is a high ideal, but if the Mysore University helps to realise it, she will have played an important part in the development of Higher Education in India."

More than one who heard those words on that day is now in high power, and ought to recall them.

Two years later, addressing the First Convocation of the University, His Highness The Founder made specific mention of Sanskrit. He said,

"I am particularly interested too in the means which are being adopted to encourage the study of Sanskrit. I trust the University will do all in its power to foster the study of our mother-tongue and of Sanskrit, two languages which must always command the sympathy and interest of all educated Mysoreans!"

The reason for encouraging the study of Sanskrit he gave before a Sanskrit Literary Society at Cooch Behar in 1913,—"I welcome this occasion of expressing my sympathy with a body which devotes itself to the preservation and study of our noble Sanskrit language, which has a sacred value to every Hindu as the channel through which our ancient religion and culture have been handed down to us from time immemorial."

And how is the University carrying out His Highness's behest in regard to encouragement to Sanskrit? By laying down that no admission should be given to less than 3 students for any post-graduate Sanskrit class!

We believe Dance Halls in London and New York have a rule that no man or woman should be admitted unless he or she comes with a companion. Our University goes one better: it withholds admission unless one goes with two companions!

By such demeaning and absurd rules the University denies the higher learning to the aspiring Youth of the State and keeps them intellectually stunted, it stultifies itself and lives a third-rate existence decade after decade, and it has no ambition to equal or surpass the other Universities of India. How long should the Government or the public permit this state of things? *Editor.*

TRUTH ABOUT THE ATMOSPHERE

Until recently we knew very little about the higher parts of the atmosphere which surrounds the earth.

The growing importance of flying and the development of the science of weather forecasting have made it necessary for us to know something more about the upper air. Kites carrying delicate measuring instruments were tried first, but these soon gave way to balloons filled with hydrogen. With balloons, heights of from fifteen to twenty miles have been reached, and a great deal of valuable information has been collected. Tiny instruments are attached to the balloon, and when it bursts these are brought to earth by a parachute.

The fact that shooting stars are seen at heights up to almost a hundred miles showed that the atmosphere must extend to this distance. Shooting stars are tiny pieces of stone or metal from space, made white hot by the friction of air. Now experiments are to be made with giant rockets designed to carry thermometers, barometers, and other instruments to a height of at least fifty miles.

"THE RATIONALIST."

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INDIA (Attachment of States) BILL 1944

(By Mr. T. S. Rajagopaliengar M.A., LL. B.,)

Now has come the time for the Indian States to test their Sovereign Rights. The Princes all along contend that their relationship with the paramount power is strictly governed by Treaties, Sannads and engagements. Yet there are others who believe that the Paramountcy of the Crown is independent of the treaties, being based largely upon usage and the practice adopted by the Political Department. They point to the letter of Lord Reading to His Exalted Highness the Nizam in 1926. They suggest that the Crown has succeeded to the Paramount Power over India once possessed de jure and de facto by the Mughal Emperors. It may be that Sovereignty is shared between the Crown and the Ruler; but so far as internal affairs are concerned, the States are absolutely sovereign bodies. The Crown, as paramount power, may intervene in cases of gross mis-government or to preserve the dynasty and to maintain peace in India But that is a different matter. Their relations with the Crown are not those of municipal law but of International Law.

Thus we see that the Princes and the Crown are two parties to all treaties, sannads and engagements, and any change in them or any fresh intervention requires a bilateral agreement, unless it be that it is already contained in the said contract. But this was not to be the case. In April 1943, by a Communique His Majesty the Crown Representative attached 454 States and Jagirs of Gujarat and Kathiawar to certain bigger States. A little later, 16 States of Kathiawar were similarly attached. This was all said to be done under the prerogative powers of the Crown, amounting to an Act of State.

Dicey defines the Royal Prerogative thus; "The Prerogative appears to be historically and, as a matter of actual fact, nothing else than the residue of discretionary or arbitrary authority which at any time is legally left in the hands of the Crown." The prerogative is uncontrolled by the Courts. The Court may question whether an act is within, the prerogative or not, but once established as a prerogative act, the legality of the exercise of ministerial discretion cannot be questioned in legal proceedings. Then again, the term, "act of State," means an act of the Crown as a matter of policy performed in the course of its relation with another State. It has been defined as "an exercise of Sovereign Power" which cannot be challenged, controlled or interfered with by municipal Courts. Its sanction is not that of law, but that of sovereign power, and whatever it be, municipal courts must accept it, as it is, without question.

As States are independent entities, they are not bound by these supposed acts of State. Much less are they municipal bodies. Such a contention was raised by the Bhadwa Taluka. In fact it filed a petition challenging the legality of the orders of the Crown Representative. A bold step indeed; and the petition was accepted by a bench of Judicial Commissioners at Ajmer who declared the communique as ultra vires and in contravention of Sec. 2 (1) of the Government of India Act 1935. In his judgment Mr. Verma has remarked; "the entire scheme and the policy of the British Government has been to preserve the independence of the Indian States, subject however, to certain limitations. It was never the policy of the British Government to absorb the smaller states into the larger ones and the present notification of the Crown Representative clearly militates against the scheme. . . . "

Now, with a view to legalise the attachment Scheme, the Crown Department have introduced the Attachment of States Bill in the Parliament.

It may be true that the Bill to-day applies only to smaller States which lack administrative resources. But when once it is conceded that they too are States as defined in Section 311 of the 1935 Act, the territory of the Princes is not a British territory, nor, are the subjects British Subjects. The King in Parliament cannot legislate for the Indian States. The draft of the instrument of Accession received by the Rulers of Indian States contains the clause, "And whereas this cannot apply to any of my territories save by virtue of my consent and concurrence signified by my accession to the Federation." Section 101 of the 1935 Act also says in specific terms that the Act does not empower the Federal Legislature to make laws for a State otherwise than in accordance with its Instrument of Accession. Lord Simon had perhaps foreseen it. That was why the Simon Commission suggested that the way to an ultimate Federation might be paved by a council with deliberative and consultative functions representing British India and States which would discuss issues affecting such questions as Custom, Salt Tax, Railways, Trunk Roads, Posts and Telegraphs, Currency, etc.

Any such course ought to be undertaken by mutual consent and willingness. No State could be dictated as if it is a vassal or a fief. It is against contractual obligation, justice and equity. I am sure the princes will make a timely protest against such a measure. I do hope that the British Parliament will not thrust such a measure on the Princes, thereby causing infringement of their Sovereign rights.

(*Continued from page 5*)

are watching from their places in the Hall of Fame. The Europe whose dust the old Piligrim Fathers shook from their feet 3 centuries ago has stretched its paws to take the long lost one in a bloody embrace! We hope however that the Genius of American Independence will still watch over it and preserve it, both for its own sake and for the sake of the world at large!

Editor.

SILK PRICES

To The Editor,
'Rationalist," Mysore.

Sir,

Some months back the controlled rate for pure Georgette 44 inches wide was fixed at Rs. 8/- per yard in a communique issued by the Textile Commissioner of India.

The Government Silk Filature Factory at Mysore, is openly selling the Georgette at Rs. 12/- per yard. On enquiring the factory people say that it costs as much to them.

Whether the Government of India have calculated less rates for an article which costs more or the local factory has put more for articles than the lawful price is to be enquired into.

Kindly put it to proper authorities.

Thanking you, *Yours faithfully,*
K. C. AGARWALA.

QUEER TRADES

Hollywood, capital of the American film world, has probably the most amazing assortment of queer trades to be found anywhere. Every person who applies for work on the films must go to a central casting office, where he or she is classified. A woman may be put down as a "belle," a vampire, an old mother, or a comic. For men there are dozens of classes, amongst which appear bald-heads, beards, cowboys, and stunt men.

The life of a stunt man is not lacking in thrills during the periods when he is able to obtain work.

The chief business of the stunt man is to "double" for the male star of the film when something really dangerous has to be done. Many people think that those hair-raising jumps from aeroplane to aeroplane in mid-air, or hand-over-hand journeys suspended from a wire between two gigantic buildings, are faked. Most of them are quite genuine, and it is the stunt man who undertakes the work. Thirty pounds a week is the highest salary commanded by a stunt man willing to risk his neck as often as the producer may require.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

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HINDUISM

Uuder the auspices of the Bharata Dharma Sabha Mysore, Dr. T. A. Purushottam, M.A., Ph. D. Professor of Philosophy, Maharaja's College, addressed a large public meeting in the Rangacharlu Memorial Hall on Monday last. Rajasevaprasakta A. Subramanya Iyer, President of the Sabha presided.

The Chairman in his introductory remarks referred to the lack of religious sense and growing looseness of living which was becoming a feature of Hindu society, which necessitated the formation of the Bharata Dharma Sabha with the object of promoting the knowledge of their cultural heritage among the Hindus, and bringing about social harmony in the Hindu Community.

Dr. Purushottam, rising amidst cheers, in the course of a forceful and eloquent address drew attention to the fact that the Hindus of to-day, young as well as old, were living double l ves pursuing a certain course of thought and conduct outside the home and reverting to a different course amidst their domestic surroundings, that there was no attempt to understand what their duty was as Hindus and to live up to it without being half-hearted or shame-faced.

Lack of cohesion and a lively sense of corporate responsibility is a feature of Hindu Society deplored by the Hindus all over the country in a manner that leaves no doubt as to the genuineness and intensity of the feeling. The World has shrunk into such a narrow compass with the advance of Science and the measure of interdependence of the peoples of the World that weaknesses in one part react tremendously upon the welfare and happiness of remote countries, and determine distant events. Corporate responsibility in a civilized World order has become as inevitable and exacting to-day as in the days of the Classical Chinese Civilization.

No one who thinks on these matters would subscribe to the view that the extreme disintegration or lack of cohesion of the Hindu group is brought about or maintained by designing minds or scheming individuals. It is to be traced to the historical developments of moral and spiritual ideas and ideals embodied in firm beliefs and unexceptionable loyalties. Looking at the Hindu scene it is possible to hold that Hindu social polity is a remarkable case—probably unique in the history of the World—of a *colossal attempt to regulate Life upon applied Metaphysics.* Reformists who fail to recognize this feat fail dismally in their reformist zeal, which more often than not adds to the confusion and perplexity than allays them. There would appear to be little hope of achieving Hindu solidarity, unless some one discovered a way of reconciling and harmonising *all* the strands of Hindu Culture each of which traces to a distinct form of metaphysical orientation of the problems of the significance of our lives, their meaning and destiny, of right conduct, and legitimate hope. The diversity of Hindu creeds and codes of Dharma are a persistent challenge to the most determined of reformistic efforts; and the very history of the evolution of the Hindu Social Order is warning in advance of the disaster that awaits efforts at reform.

Is there no way out? Are we going to throw up our hands in despair or content ourselves with the substitute gratification of impotent and demoralizing communal warfare, where the pot calls the kettle 'black'? Have our Scriptures, especially our Dharma Sastras betrayed us? Whatever is born of the Eternal is Eternal; whatever is the voice and utterance of the Poorna is Poorna-complete, everlasting. Has the Scripture no guidance for us in our predicament?

The Scripture has not betrayed us? We have betrayed IT? The Scripture bears testimony to the fact that Social structure is NOT rooted in Codified Ethics, and the vital impulse of Dharma is not deflected in its course by schools of Metaphysics.

Veda vibhinnah smritayo vibhinnah, Nasau muniryasya matam nabhinnam,

Dharmasya tatwam nihitam guhayam Mahajano yena gatah sa panthah.—Yajnavalkya Smriti.

Social structure is rooted in realized possibilities of human understanding and effort. It is rooted in Ideal demands warranted to be such in *advancing social experience.* Samyak sankalpajah kamo is also a source of Dharma in addition to Sruti and Smriti.

Sruti Smritih Sadacharah swasya cha priyamatmanah

Samyak sankalpajah kamo Dharma mulam idam smritam (Yajnavalkya)

The Scriptures, the Smritis, the practices of the good, the dictates of an elevated conscience and

(*Continued on page 7*)

A FAREWELL FUNCTION

The Agents and Helpers of the Mysore Government Life Insurance in Mysore City gave a Farewell party to Mr. G. Madhava Rao, Deputy Secretary of the Life Insurance Department, on the eve of his retirement, on the 12th inst.

The function took place in the Co-operator's Home, Chamaraja Road, Mysore, under the Chairmanship of Mr. G. R. Josyer, M.A., F.R.E.S., and was attended by the Government Life Insurance Workers in the City. After Tea, Mr. M. C. Kumar, President of the Helpers' Association proposed Mr. G. R. Josyer to the chair. There was an Invocation in Sanskrit and Telugu by Mr. Belur Rangadas, and in English by Mr. K. V. Srinivasa Murthy. Mr. Kumar then presented an address to Mr. G. Madhava Rao extolling his qualities of head and heart and conveying to him the thanks of the assemblage for his help and encouragement all these years. The Chairman, rising amidst cheers, spoke as follows;

" Mr. Madhava Rao, and Gentlemen,

A French king, it is said, was once taken as a prisoner to the British Court. The English king asked him what struck him most among the things he saw there. And the French king replied ironically, " To find myself here!"

I am inclined to feel like that at first thought. But it happens that I have been interested in Life Insurance for over 20 years, having founded a Life Insurance Company and been a Chief Agent for some years.

35 years ago when I used to see the guest of the evening as a good-looking senior-student in the Maharaja's College, I hardly imagined that one day I would have the pleasure of sharing with him your kind hospitality. I have since watched his official rise with interest, and can well join with you in this graceful function.

Life Insurance is a great social invention. If I attempt to say more about it in a gathering of Agents and in his presence, it would be like carrying coals to Newcastle. But this I might say. The Civilian is spoken of as the Steel Frame of the Government. The Insurance agents may similarly be said to be the Steel Frame of an Insurance organisation. They build up its good name and carry it to the farthest nooks.

They have the right to be treated with kindness and goodwill by the management. This evening's function shows that as Executive Head of the Mysore State Life Insurance, Mr. Madhava Rao has treated you all with fairness and kindness, and so endeared himself to you.

The Mysore State Life Insurance may be said to have prospered under him. From nothing he has built up a Life Fund of over Rs. 3 crores and reached an annual business of over Rs. 60 lakhs. He may in the coming years look back upon his achievement with pride and pleasure.

Gentlemen, I do not wish to call this a Farewell Function. Because I wish to invite Mr. Madhava Rao to come and spend the days of his retirement in Mysore, his boyhood home. I wish him, for myself and for you all, many long years of happiness and peace and of further usefulness to his fellowmen."

Mr. Madhava Rao in a brief speech thanked the Insurance workers in Mysore for their kindness to him that day, which was indicative of their love to him and not of his deserving, that in the past he may have caused displeasure officially to many of them, and requested them to forget it and continue his friends in the future.

Mr. G. V. Desikachar, B.A., the Honorary Secretary, proposed a vote of thanks to the Guest and to the Chairman, and the function terminated with cheers to H. H. The Maharaja.

The Rationalist.

Monday 17-7-1944.

THE NATIONAL WAR FRONT

It is a gallant combination of words. We do not know whose bright brains conceived them. But if their authorship is due to H. E. The Marquess of Linlithgow, it is a contribution of which he may very well be proud, and for which Indians may very well be thankful to him.

"Let me make the Songs of nation: let any one else make its Laws," some one has said. The Songs inspire and exalt the Nation; the Laws control and repress it. The words "National War Front," are such as serve to inspire a nation. The Viceroy has expatiated on the theme. Governors of the Province,—Section 93 Governors as well as constitutional Governors, have dilated on it. But the full force of the words has not been brought out. The burden of their song has been, "Don't run away from towns. Attend to your work. Contradict rumours. And help in War work."

That is not very much to be styled "National War Front". The Defence of India Rule would be enough to cover all that. Nor is there much light in the original statement issued by the Mysore Government on the subject. One was led to think that it is another of those goody-goody institutions, the Red Cross, Scouting, A. R. P., that has taken birth.

The full force of the words however was to be found in Churchill's eloquent address to his countrymen:

"Come, then; let us to the task, to the battle, to the toil—each to our part, each to our station. Fill the armies, rule the air, pour out the munition, strangle the U-boats, sweep the mines, plough the land, build the ships, guard the streets, succour the wounded, uplift the downcast, and honour the brave! Let us go forward in all parts of the Empire, in all parts ot the Island! There is not a week, not a day, nor an hour to lose!".

That is what a National War Front ought to be, and ought to do, for every nation.

The world has become retrograde. Civilization has passed the state of peaceful progress, and reached the stage of self-destruction. Peace, happiness, and plenty, have given place to war, destruction, and want. Every citizen is a soldier, or a soldier's handiman. There is no question of any one doing any work he pleases, and just as he pleases, some men hiring themselves for war, some men fitfully labouring, or refusing to labour, in the field or factory, and some men doing neither the one nor the other, but merely talking and watching things. There is no safety for any man, or any nation. From air, sea, or land, or all the three, any neighbour, near or distant, might come and wipe it out!

Therefore the question is whether we propose to submit to it like ants before a flood, or equip ourselves with all strength, organise ourselves against all odds, and face the enemy with courage, with valour, with brains, and with all our wits on edge. The National War Front is the answer to that.

We think that the National War Front is so ordering the peaceful life of the Nation that it is always equipped for war, that its military, economic and moral resources serve as a bul-wark against aggression, and when fight is inevitable, it is able to fight with resource, and to survive with honour. It requires the man-power of the Nation in all walks of life to be mobilised and arranged like a clock-work mechanism, each section of

it fulfilling its part with faultless and automatic regularity. It requires the material resources of the Nation to be so expanded or conserved that they carry it through under any emergency.

Its men and women, its officials and non-officials, its old and young, its artisans and scientists, its clerics and scholars, should have each an allotted part, and should discharge it without fail, with honest devotion, for the good of the State, and for the good of themselves. The Nation should be a single unit, all its members like spokes in a wheel, each aiding, supporting, and subserving the other. One weak link in the chain would make it snap. One loose brick in the wall would make it crumble. Therefore the man-power should all be made equally strong, and be taught to work in unison, as the members in a concert should all be equally trained so as to act in symphony.

The weak spots in the Nation should be discovered and goaded into strength. Each section of it should be made to subserve a purpose. No part of it should be allowed to go to waste. All must be conserved, and all must cohere into one strong whole, impregnable, uncurbable, dynamic, elastic, prepared against defeat, which submits to no defeat, and retains its Nation-hood in spite of aggression, and despite all oppression!

This is nothing new, but phases of it have been presented in world history. When Napoleon invaded Spain 130 years ago, unable to face him in front, the Spanish made it impossible for him to remain by their guerilla organisation, and retained their Nation-hood. When the same invader sought to overcome Russia, the Russians, unable to stem his advance by military strength, burned the country and forced him to retreat. They have again repeated the process before our eyes.

Earlier still, Ireland, pigmy as it is, overcome and kept under heel for centuries, kept its national glory and martial fire burning, and has recovered independence after ages of terrrible suffering.

In contemporary times, Abyssinia, crushed by superior forces, yet nursed its nationalism underground and has recovered its integrity.

Great China, weak, rambling and disorganised, cut limb by limb by a powerful invader, yet maintains its bruised trunk, and is fighting for its nationhood with dogged persistence.

In the present war, Greece, small, decadent, yet manifested a remnant of its ancient glory, and put up a dauntless front to the mighty invader.

France, Belgium, Holland, Denmark, Norway, unprepared and taken by surprise, have succumbed to the invader, but if the home fires are kept burning and the urge for nationhood preserved intact, will no doubt recover their integrity, like the boxer who is down from a reeling blow, but jumps up and inflicts a smasher before the count is over!

England itself, self-satisfied and easy-going, had not much of a front to present, but when disaster came it awoke, and today its man-power and material resources have been so welded into a national war front that an invasion which was imminent has been warded off, and instead it itself has launched a counter invasion.

The full possibilities of a national war front are however to be seen in the case of Germany and Japan, the two arch-aggressors. Twenty years ago Germany had been left practically naked and without cover, but by grim and demoniacal organisation of its resources it has attained a strength which has become a bane and a terror to the world at large.

And its Eastern counterpart, Japan, was of no account only two generations ago, but

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THE NATIONAL WAR FRONT, MYSORE CITY

In presenting a brief report of the Competitions held in connection with the Anniversary, at the second day's meeting presided over by Pradhana-shiromani N. Madhava Rao, Dewan of Mysore, Mr. G. R. Josyer, observed,

"Mr. President, Ladies and Gentlemen,

In connection with the anniversary celebrations there were organised an Oratorical Contest, a Lavani Competition, and Essay Competitions in English, Kannada and Urdu, open to students of High Schools and Colleges in the City in order to spread the ideas of a National War Front in the minds of the younger generation, and a Vegetable Garden Competition open to all citizens, in order to instil the Grow More Food ideals in the minds of householders in the City.

For the Oratorical Contest, 4 students, 3 from the Maharani's High School and 1 from the Maharani's College Hostel appeared. Messrs. H. V. Narayana Rao, District Judge, C. M. H. Ranjodh Singh, District Magistrate, and Ramachandra Rao Bhombhore, Mayor of the City kindly acted as Judges, and all the 4 competitors have been awarded prizes.

Six girl students appeared for the Lavani Competition, 3 from the Maharani's High School, and 3 from the Women's Training College. The Judges were Messrs. F. C. Devaraj Urs, M.R.A., M. S. Ramaswamy, M.A., and M. Yamunacharya, M.A., and 2 students from the Maharani's Training College and 1 from the Maharani's High School have been awarded Prizes.

15 Women students and 4 men students appeared for the English Essay Competition. The Judging was by Prof. V. L. D Souza, Mr. A. Venkatesiah and myself, and 2 men students from the Maharaja's College and 1 Woman student from the Maharani's College, have been selected for prizes.

There were 37 applicants for the Kannada Essay Competition, 4 boys and 33 girls; the Judges were Messrs. F. C. Devaraj Urs, M. S. Ramaswamy and Yamunacharya, and they have awarded prizes to 3 of the girl students.

Five girl students appeared for the Urdu Essay Competition, and the Judges, Professor Khizar Ali Khan and Mr. Noor Husain, M.A., LL. B., have awarded prizes to 3 of them.

As many as 20 householders appeared for the "Grow More Food" Competition, the Judges being Messrs. Rao Saheb Ramaswamy, A. Venkateshiah, F. C. Devaraj Urs and myself, assisted by Messrs. Krishna Rao and Mallikarjunaiah of the Gardens Department, and 4 competitors have been selected for prizes.

We tender thanks to the Official and Non-Official friends who served as Judges, to the staffs of the Educational Institutions which sent up the competitors, especially the Maharani's High School and the Women's Training College, which sent up as many as 39 and 14 respectively, out of a total of 58.

We congratulate the prize winners, and thank the others for competing. Their effort is not wasted, and we wish them a better luck next time.

I have to confess that the prizes, owing to our very limited resources, are rather modest; but we have sought to make tham useful. They are all silver, not German but American, and genuine.

I now request you, Mr. President, to graciously distribute the prizes."

The Dewan requested Lady Beresford Peirse to distribute the prizes.

Following are the results of the several competitions organised in connection with the Second Anniversary of the National War Front, Mysore City.

ORATORICAL COMPETITION

Prizes.

I Miss. Lakshmi Venkata Rao, II B A., (Hons.) Maharani's College Hostel, Mysore.

II Miss. Ramamani, V Form 'B' Maharani's High School, Mysore.

III Miss. Y. N. Jayalakshmi, V Form 'B' Maharani's High School, Mysore.

Consolation Miss. D. Indira, VI Form Maharani's High School, Mysore.

LAVANI COMPETITION

I Miss. M. Indira Bai, I Year, Maharani's Training College, Mysore.

II Miss. D. N. Sharadamma, II Year, Maharani's Women's Training College, Mysore.

III Miss. H. Leelavati, II Year 'C' Maharani's High School, Mysore.

(Continued on page 8)

(*Continued from page 5*)

by a determined marshalling of its nationhood it sought to make Japan "the mightiest nation in the world." The world is seeing that the attempt has had some success!

Therefore we hold that the idea of the National War Front is essential for the Nation's well-being. We consider it all the more graceful that it emanated from the Viceroy, and that his own and the Provincial Governments are anxious to foster and promote it. We deem the gift of greater value even than the gift of English education by Lord Macaulay. It has not come too soon, and should be taken up and worked out with all the brains and all the resources at our command.

It is not too late. We have seen that England created a National War Front within six months or one year. It is a thing which should be aimed at before a war, during a war, and after a war, by nations which are nations of men, and not masses of canon fodder or bomb-fodder. Nationhood is not retained or achieved by saying to one conqueror "Quit India," and to another invader "Don't come to India," but by grim planning, huge planning, tireless planning.

Our State has done well to make a start in the direction. To develop it into full-fledged shape, and put brains and energy into it, and make it serve as a dynamo to energise the Nation, to remove the Nation's weaknesses and infuse suppleness and strength into all its parts, is essential. That must be the policy of the State with regard to the National War Front. Otherwise it will have been only a temporary toy, which the child plays with for a few days and then breaks and throws away.

Editor.

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ESSAY COMPETITION

ENGLISH

I S. Krishna Murthy, III Year Economics Hons. Maharaja's College, Mysore.
II G. Rajaiah, Junior B.A., Maharaja's College, Mysore.
III V. S. Ratnamma, Jr. Inter, Maharani's College, Mysore.

KANNADA

I Miss. Y. M. Sitalakshmi, Maharani's College, Mysore.
II Miss. S. K. Saraswathi, Maharani's High School, Mysore.
III Miss. V. S. Ratnamma, Maharani's Intermediate College, Mysore.

URDU

Misses.
I S. K. Banu, Central Urdu Girls' Middle School, Mysore.
II Bibijan, I B.A., (Hons.) Maharani's College Hostel, Mysore.
III Sugora Khatoon, V Form 'B'

GROW MORE VEGETABLE COMPETITION

I Mr. B. Shamanna, Adikarnatakapuram, Mysore.
II Mr. T. Channakeshavaiya, B.Sc., L.L.B., Advocate, Vanivilas Road, Mysore.
III Adikarnataka Aided Hostel, Jayanagar, Mysore.
IV Mr. S. R. Sampath Iyengar, B.A., LL.B., Advocate, Vanivilaspuram, Mysore.

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NATIONAL WAR FRONT, MYSORE CITY

SECOND ANNIVERSARY CELEBRATIONS

The Second Anniversary celebrations of the National War Front, Mysore City, were inaugurated on Monday the 10th inst. at a vast public meeting in the Rangacharlu Memorial Hall, Mysore, presided over by Mr. J. Appaji Gowda, B.A. Hons., Minister of Education and War. The Hall and balconies were crowded with men and women from all classes of the public of the City. At the outset there was an interesting display of Scout-drill by students of the D. Banumiah's High School in front of the Hall. The meeting commenced with an invocation by a student of the Maharani's High School and by Srimati Rajamma. Then Mr. Rao Bahadur M. Ramaswamy, the Organiser and Chairman of the City Committee of the National War Front, in welcoming the Minister and the audience gave a report of the various activities of the committee during the year past. The Chairman in an illuminating speech in Kannada complimented the Committee on its good work, and elucidated the vast possibilities of the National War Front for the good of the State and its people. Sir J. C. Ghosh, D.Sc. Director of the Tata Institute, Bangalore delivered an eloquent address on "Post War Reconstruction of India." A further item of interest in the first day's programme was a Musical Concert by talented students of the Maharani's High School. Mr. A. Venkatesiah, B.A., LL.B., proposed a vote of thanks to the Chairman, Sir J. C. Ghosh and other participants, and the proceedings terminated with cheers to H. H. The Maharaja.

Pradhanashiromani N. Madhava Rao, C.I.E., Dewan of Mysore, graciously presided over the second day's proceedings on Monday the 12th inst. Prominent among those present were General and Lady Beresford Peirse, The Hon'ble British Resident, Ministers Mushir-ul-mulk J. M. Imam, and Messrs. M. A. Srinivasan and J. Appaji Gowda, and Justice G. Paramasivaiah. There was Drill by the students of the Maharaja's High School, and Flag-hoisting by the Scouts. The meeting commenced with invocation by a Student of the Maharani's High School.

followed by a Welcome Speech by Rao Bahadur M. Ramaswamy. Introduced by the President, General Sir Noel Beresford Peirse, G. O. C. of Southern India, and herc of the North African Campaigns, delivered a very interesting Address on "Some Aspects of War Effort in Southern India." Then Mr. G. R. Josyer read a brief report about the Competitions held in connection with the Anniversary, and at the invitation of the Dewan, Lady Peirse distributed the prizes. The Chairman conveyed the deep thanks of the audience to Sir Noel Peirse for his delightful Address and spoke appreciatively of the work of the Mysore Committee of the National War Front. After a graceful dance display by the students of the Good Shepherd's Convent, Mysore, Mr. F. C. Devaraja Urs proposed a vote of thanks, and the meeting terminated with cheers to H. H. The Maharaja.

The third day's proceedings began with a drill by the students of the Methodist Mission High School. The President of the day was Mr. Dharmaprakasha Deva Rao Shivaram, leading businessman of Bangalore. Mr. H. F. Gourlie, the young and talented General Manager of the Hindustan Aircrafts, Ltd. accompanied by Mrs. Gourlie was present to deliver the Address of the day. After invocation and *lavani*, Rao Bahadur M. Ramaswamy welcomed the Chairman and Mrs. Deva Rao Shivaram and Mr. and Mrs. Gourlie. Introduced by the Chairman, Mr. Gourlie delivered a thoughtful Address on "Indian Industries in War and Peace;' which was followed by an attractive musical programme by Srimatis Saroja and Mohana. Then Mr. Deva Rao Shivaram, the Chairman, in an eloquent speech outlined the possibilities of Indian industries. In conclusion Mr. Mir Noor Hussain, M.A., LL.B, proposed a vote of thanks which was carried by acclamation

The fourth and last day's celebrations commenced with a display of physical culture by Prof. Aziz and his pupils, who were awarded a Silver Medal at the conclusion. Mr. D. H. Chandrasekharaiah, President of the State Legislative Council, presided over them, Mr. P. H. Krishna Rao, M.A., Commissioner of Economic Planning and Development, being the speaker of the evening After invocation by a girl student, and *Lavani* by Mr. Vishakanta Rao, Rao Bahadur M. Ramaswamy welcomed the Chairman and Mr, P. H. Krishna Rao. The Chairman then introduced Mr. Krishna Rao to the large audience, and he thereupon delivered a memorable Address on a "Development Plan for Mysore." The Chairman in an impromptu survey examined the points raised by Mr. Krishna Rao, as well as the Bombay Plan and the Russian plan for the benefit of the audience. Misses Saroja and Mohana then gave a repeat performance of their charming vocal and veena duet. Bringing the celebrations to a close Rao Bahadur M. Ramaswamy conveyed thanks to the high official and non-official personages, Mr. J. B Mallaradhya M.A., the accomplished and enterprising Organising Secretary for the State, for helpful and willing advice and co-operation, and various public institutions, and his tireless colleagues, for contributing to the popularity and success of the celebrations. In the end Mr. M. S. Ramaswamy, M.A., proposed a vote of thanks, and the fourth day's function terminated with cheers to H. H. the Maharaja.

RADIO TEST

Here is a test given to would-be radio announcers. If you can read the following paragraph clearly and without mistakes in twenty seconds, you can boast of above-average diction:

"I bought a batch of baking powder and baked a batch of biscuits. I brought a big basket of biscuits back to the bakery and baked a basket of big biscuits.

Then I took the big basket of biscuits and the basket of big biscuits and mixed the big biscuits with the basket of biscuits that was next to the big basket and put a bunch of biscuits from the basket into a box.

Then I took the box of mixed biscuits and a biscuit mixer and biscuit basket and brought the basket of biscuits and the box of mixed biscuits and the biscuit mixer to the bakery and opened a tin of sardines."

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	**ಗಾಯತ್ರೀ ರಾಮಾಯಣ**	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

SOME ASPECTS OF WAR EFFORT IN SOUTH INDIA

[Speech delivered by Lt. General Sir Noel Beresford Peirse, K.B.E., C B, D.S.O., G O.C., in Chief, Southern Army, Bangalore, on Wednesday the 12th July, 1944 in the Rangacharlu Memorial Hall in connection with the Second Anniversary celebration of National War Front, Mysore City.]

"I appreciate the courtesy that has been offered to me in inviting to address the National War Front in Mysore to-day.

I take this opportunity to express publicly in Mysore the felicitations of the Army in Southern India to His Highness the Maharaja of Mysore on the occasion of his birthday. We, in the army, are well aware of his interest and support to the war effort both within this great State and as one of the great Princes of India.

I should have liked to address you, as I was asked to do, upon the Progress of the War.

Such utterances, however, are in India in the Army restricted to His Excellency the C-in-C, in his capacity of Defence Member of the Viceroy's Council—and permission to break this rule was not forthcoming upon this occasion.

Accordingly I hope to interest you by bringing to your notice some of the ways in which India and S. India in particular is helping towards winning this war.

Full appreciation of India's armed effort cannot be expected until the needs of security cease to throw a necessary veil over a great deal of it. The world knows and has heard from Lord Wavell the degree to which the successful defence of the Middle East in the early days of the war and the destruction of Italian East Africa depended on Indian troops. Unstinted praise has come even from the other side of the Atlantic. The American press publishing reports from War Correspondents has paid a tribute to the Indian sepoy more than once in no uncertain manner. At a press conference last month President Roosevelt referring to the Indian troops in Italy said, " They did a very good job."

That formidable combination of Indian and British troops, the 4th Indian Division, which I had the honour to command at Sidi Barrani in the Western Desert and in Eritrea up in the battle of Keren, has probably, with the British 7th Armoured Division, the longest continuous fighting record of any formation in the Allied Armies. Its battle honours include Sidi Barrani, Eritrea and Keren, Syria, Libya, El Alamein, Tunisia and Italy.

The 5th Indian Division which fought alongside us in Eritrea and in Keren and which went on to secure the surrender of the Duke of Aosta at Amba Alagi in Abyssinia, and which fought again in the Western Desert, is to-day dealing out some of the severest punishment which the Japanese are receiving on the Burma Front. It was the 5th Indian Division which drove forward to Maungdaw in our first push on the Arakan front and it was units of this Division which succeeded in clearing the pass and re-establishing the link with 7th Division which was for some time cut off by the Japanese counter-stroke. It was the 5th again which was flown northwards to the Manipur front when the Japanese offensive got into its stride and more will be heard of its effort in that area.

It is worth mentioning that the 5th is the only one of the Divisions India sent westwards which has been brought back to reinforce our effort against the enemy on our own frontier. It may be remarked that we should have asked for more; but in practice, as is, I think, generally understood, the number of troops which can be thrown against the enemy on the Burma front is governed even more by the potentialities of supply than by the actual number of units that can be made available. Moreover speedy defeat of Germany means a more speedy defeat of Japan and it is only right and proper that these magnificent fighting formations, which the combination of British and Indian Units have produced, should have the chance of sharing in the final drive against the German enemy, who at one critical period seriously threatened the gateway of India from the west.

There are Indian formations in the West which have not yet been sufficiently heard of. The 8th Indian Division has a record second to none in the Italian campaign and the Indian contribution to that offensive is as great as this country has made to the fighting in the west throughout the war. That apart Indian troops still stand guard with other Allies in the Middle East and Persia and Iraq. In addition India has provided the bulk of the fighting men, and how excellent these fresh units have recently proved to be, in the war against Japan on the Burma front!

You have already read in the press of the 7th Indian Division under General Messervy, who

(*Continued on page 6*)

The Rationalist.

Monday 24-7-1944.

2 CRORES, 10 CRORES, 20 CRORES

Our ancestors were able to think large thoughts in the spiritual field. Now some of us seem to have learnt to think large thoughts in the financial field also. Leaving alone the 10000 crore dream of the Bombay Alnaschers, and the modest 40 crore dream of our own Development Commissioner, we are thinking of three Company prospectuses staring before us, a 2 crore-one of the Dalmias, a 10 crore one of the Hirachands, and a 20 crore one of the Birlas.

Family affection is a nice thing. Napoleon the Conqueror appointed his brother Joseph King of Spain, brother Louis King of Holland, and sister Caroline Queen of Naples. It was very pretty as far as it went. But it brought him a great deal of ill fame.

So in the Companies referred to above we find a number of Dalmias in one, a number of Hirachands in another, and a number of Birlas in the third.

Seths Jaidayal Dalmia and Vishnu Hari Dalmia, and Shanti Prasad Jain,—a son-in-law we are told, and Mriganka Kumar Roy, in the first, Messrs Walchand Hirachand and Lalchand Hirachand, Tulsidas Kilachand and Mulraj Khatau, Devakaran Nanjee and Sir Manilal Nanavati, and Sir Dhanjisha Cooper in the second, and Messrs G. D. Birla and B. M. Birla, N. R. Sarker and Sir Badridas Goenka, Sir Purushothamadas Thakurdas and Sir Adamjee Dawood, and Seths Kasturbhai Lalbhai and Navinchadra Mafatlal, in the third, form the three Directorates.

How impressive and full the names are! One may recite the thousand names of Vishnu, or the thousand names of Siva, without stopping to take breath or beginning to perspire. But attempting to read the big names of the business Nopoleons given above one chokes! And what if some more names had been added to them? The Tatas, for instance, that heavy weight financial pugilist from Baroda, Sir Hukumchand, and that Southern octopus, Raja Sir Annamalai Chettiar? Well, who knows, they too may have something up their sleeves, say a 50 crore or 100 crore scheme, and may suddenly burst upon an unsuspecting world with it in a double page advertisement before long.

An imaginary authorised capital costs nothing. You may call it 2 crores, or 10 crores, or 100 crores. The registration fee is only Rs. 1000. But the higher the figure you give the more impressed the public will be, and the more eager to hunt up their savings and put them in your shares, and the money flows in to your safes from North, East, West and South!

Long ago, it is said, when Churchill was seated at a dinner a young lady at his side remarked, "I like your whiskers as little as I like your politics"; and he replied, "Since you are not likely to come in contact with either, you have no concern with either."

Similarly Mr. Birla or Mr. Dalmia might snap at us, "We have not cared to invite money from your State. How are you concerned with our Companies or their methods? The British Indian public are intelligent enough to look after their own interests."

As to the intelligence of the British Indian public we know that it can not only take care of itself, but is often eager to take care of other peoples' interests—and principals-also!

Oh, no. Our object is not to decry the big men who have put forth these Companies. Rather is it to explain their ways to our own

(*Continued from page 3*)

succeeded me in command of the 4th Indian Division. You have also read of the achievements of the 17th, 20th, 21st and 26th Indian Divisions, 3 on the Arakan Front. Units of the Indian Army were among the the late General Wingate's Chindits who flew into Central Burma. The 17th Indian Division fought its way back from Tiddim to establish itself in one of the gateways to Imphal and held it against all comers. Before long you will doubtless hear of what others have done.

Lists of awards have borne witness to the fierceness of the fighting both in Italy and in Burma and have provided powerful evidence of the gallantry and determination of Indian Officers and men fighting two tough skilled enemies in very different theatres of war. But this fighting contribution is not the only aspect of India's military contribution.

With all the complications and technicalities of modern war it unfortunately but inevitably takes an enormous tail to wag the dog,—an even greater army of service to keep the fighting units supplied and on the move. Without the supply services provided by India, motor transport units, mule companies and so forth, without the hardy pioneer units building and maintaining roads, railways, bases and airfields; without the rail and river operating companies, dock operating companies, ordnance and maintenance units, medical units, the Indian Electrical and Mechanical Engineers; India's famous sappers pushing ahead to clear minefields; to bridge anti-tank obstacles and rivers, our great armies in many places could not have moved against the enemy or exploited their success. It has been a combined effort of unprecedented magnitude and, moreover, an effort of a size never equalled on a voluntary basis anywhere.

Southern India has played a proud part in this great accomplishment. I have personal recollections of the great fighting spirit of Mahratta units in the Western Desert and most notably at Keren. A Madrassi Field Battalion of artillery were the first, apart from India's famous mountain batteries, Indian gunners to go into action in the present war. Their baptism of fire occurred against Rommel's whole panzer corps appearing in full array in front of them. The way those men fought their guns against the German tanks was something the enemy will not forget and was a tremendous tribute to their training and fighting spirit. To-day there are thousands more of these Southern Indian men ready trained and training to give of the same sterling service.

(*To be continued.*)

ANTS EXIST FOR ANTHILLS

Ants are very industrious, but they don't seem to get anywhere. They have been doing exactly the same things for millions and millions of years and they never learn any new tricks. I'd say they are in a rut.

Entomologists, or insect professors, regard ants as the most successful of the insects, if you would call that success.

Since ants belong to the social Hymenoptera, they exist only for the community, or anthill, as a whole, and do not develop their individualities.

They are interesting enough as a group, if you like that sort of thing, but when you get one of them alone, he is apt to be rather a bore.

An ant community contains one or more queens and a few males with wings and many workers without wings. The males are only waiting about for the nuptial flight, after which they die off and the queens start laying eggs like mad.

The ants you find in the sugar bowl are workers. That's their idea of work. Ants operate by instinct instead of intelligence.

Intelligence is the capacity to know what we are doing is stupid, and instinct is just instinct. The results are about the same.

Some species of ants are extremely clever, for ants, but we can do everything they can do, and we're not always getting stepped on either.

Harvester ants store up seeds for a rainy day. And authorities now agree that these ants do not actually plant the grain. I could have told them that long ago.

Harvester ants just gather the seeds and grind them into flour and mix it up into little cakes and set them out in the sun to bake.

Leaf-cutting ants live entirely upon certain fungi which they cultivate in their anthills. Entomologists are not quite sure how they do this. I hope they find out.

There are many other ant problems, but the chief problem is how to get rid of them!

WILL CUPPY.

H. H. MUMMADI KRISHNARAJA WADIYAR

Pradhanasiromani N. Madhava Rau, C.I.E., Dewan, presiding over the Sri Mummadi Krishnarajendra Wadiyar Jayanthi Celebration at Mysore, on the 6th inst. paid the following tribute to the memory of that remarkable Ruler:

"LADIES AND GENTLEMEN,

I deem it a privilege to preside over the celebration of Sri Mummadi Krishnarajendra Wadiyar Jayanthi, and at the outset, I wish to thank the members of the Jayanthi Celebration Committee for inviting me to participate in this function. It is unnecessary for me to say how much I value this opportunity of associating myself with the citizens of Mysore in paying homage to the memory of one of the ancestors of His Highness the Maharaja.

Historical researches made in recent times have revealed what a high-minded and cultured gentleman Sri Mummadi Krishnarajendra Wadiyar was. It was unfortunate that during the best part of his life he was denied opportunities of doing all that he was capable of doing for the advancement of the State. Like many other great men, his worth was not fully recognised in his own time. It is however, a matter for gratification that the Jayanthi Celebration Committee have been endeavouring to keep alive his memory.

The name of Sri Mummadi Krishnarajendra Wadiyar is entitled to an honoured and permanent place in the history of Mysore not only for his signal services in the political sphere, but also for the help and encouragement he gave for the advancement of religion, literature, education, music, fine arts, and for his keen and active interest in the welfare of his subjects. His gifts to various temples and mutts both in the State and outside run into an impressive list. Churches and mosques also benefited by his munificence. He was a great and generous patron of Kannada and Sanskrit learning and was himself a linguist and an author of distinction. He took steps to foster English education and what is to-day known as the Maharaja's College in this City grew out of the School founded by him over a century ago. In 1812 he had a hospital opened in Mysore on western lines for providing free medical aid to the people. Several tanks and irrigation channels were constructed during his reign. Even his critics have not withheld praise for his concern for the poor and his even handed generosity. Lewis Bowring has recorded in his "Eastern Experiences" that to the poor he was ever charitable and maintained at considerable cost an establishment where a dole of rice was daily given gratis to the needy. It is stated that when famine occurred in the State Sri Mummadi Krishnarajendra Wadiyar did not hesitate to sell his jewels for feeding his poor subjects. Incidentally, it was quite an appropriate idea of the Jayanthi Celebration Committee to have arranged for feeding a large number of poor people in connection with the celebration.

Ladies and gentlemen, in conclusion, I invite you to join me in paying our tribute of admiration and respect to a great Ruler and a great man who, as a contemporary saying put it, brought light and happiness to the homes and hearths of all his subjects."

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SOME ASPECTS OF WAR EFFORT IN SOUTH INDIA

By Lt. General Sir NOEL BERESFORD PEIRSE, K.B.E., C.B., D.S.O., G.O.C. in Chief.

(Continued from last issue)

"In Italy and on the Burma front Maharattas continue fighting with undiminished sprit while the contribution of recruits from further South, producing as they do nowadays the greatest single recruiting quota of any area, promises that we will hear a great deal more about the Madras classes before this struggle is over.

Of one thing we can be particularly proud and that is the successful initial efforts of a battalion of Madras's own regiment which saw its first action in a small clash last December and has since then fought with vigour and success against the enemy on the Tamu Road to the south East of Imphal. This news has been welcomed with natural pride and enthusiasm in the country where these troops come from and I have no doubt that South Indian troops will play a still greater part before the defeat of Japan is finally accomplished.

When I referred to the lists of awards, I had uppermost in my mind the most recent award of the "George Cross," first in the Indian Army to a South Indian, the late Subedar Subramanyam of Chinglepet. He flung himself on a mine, during our advance in Italy and was killed, thus saving the lives of six of his comrades. This is perhaps the most outstanding example in a long list of brave deeds recorded about South Indian troops. It is indeed gratifying that such a signal honour comes to the South.

Very recently it was announced that more than 320,000 non-technical recruits had joined the Army. Today I can tell you almost within a space of two months that a further 90,000 have volunteerd. The value of these Technical recruits after the war to India would be immense. A pretty high standard of physical fitness is called for in the Army and it has been proved that the South Indian is no less able to fight and fight well than any other people of this vast country.

You may perhaps appreciate in a fuller measure South India's war effort, when I tell you that, apart from those whom I have just mentioned, technical personnel for the Army, the Indian Air Force and the R. I. N. continue to be enrolled in increasing members. Technical recruits for the Indian Air Force last year was nine times as many as in 42. The Royal Indian Navy too has absorbed a fair number of South Indian personnel. In 1943 enrolled personnel was double that of 1942 and it is worth noting that more than a third of the R. I. N. ratings came from S. India which is the home of a number of its officers.

Only those of us who knew something of the details of army organisation in India, its equipment, the extent of its training establishments, maintenance facilities and general potentialities when the vanguard of the 4th Indian Division left for overseas in August, 1939, can fully appreciate how remarkable has been the expansion effort in India, not merely in the numbers of volunteers which have come forward and been accepted but in the gigantic provision made for the training of the men, their non-commisioned officers and commissioned officers for their eqipment, for their amenities and for their medical care. The techanical training that has been essential for almost all the major elements in the armed forces must inevitably have remarkable potentialities for India at peace and it is a good thing and a valuable thing on both sides that we have been able to give so many of the public so much more opportunity than before of learning about the armed forces.

What part is the civilian playing in this vast war machinery? Privately owned mills, factories and workshops are today producing a quantity and a variety of goods never before manufactured in this country whilst civilian or semi civilian labour is holding the Indian Base.

Every mill, every factory and every workshop which has adequate machinery and can turn out goods up to the required standard,—and we do set a very high standard—is working to considerable capacity. In the initial stages, the output was far below the required quantity and quality and necessarily a fair proporti n was rejected. But in recent months, with additional equipment and more efficient supervision, production has stepped up though not yet really to the point we all desire. The steady improvement, however, is an indication that India can and will achieve better and better results. The army is grateful to this Civil effort that renders winning the war a certainty.

Millions of civilian technicans working to produce Army supplies are as vitally a fighting force against

(Continued on page 6)

INDIAN INDUSTRIES IN WAR AND PEACE

[Speech delivered by Mr. Dharmaprakasha Deva Rao Shivaram, Bangalore on Thursday the 13th July, 1944 in the Rangacharlu Memorial Hall, Mysore in connection with the Second Anniversary celebration of the National War Front, Mysore City.]

" Ladies and Gentlemen,

It is needless for me to tell you how glad we are to have had this opportunity of hearing a gentleman of the status of Mr. Gourlie, General Manager of the Pioneer Aircraft company in India. It is very good of him to have evinced such keen interest in a problem which is so intimately Indian. The Factory over which Mr. Gourlie presides, we are proud to claim, was started purely by Indian effort. Besides having found employment for and provided highly technical training to a large number of Indians, the Factory has substantially contributed to India's war effort.

The interest Mr. Gourlie has evinced in Indian industrial progress augurs very well indeed for closer relations between India and America in the Post War world not only for the mutual advantage of these two countries but also towards ensuring a contented and peaceful world in which all constructive arts will reign supreme and humanity will come closer together realising the true brotherhood of man.

History records that India was one of the most highly developed countries in the world with a balanced progress in all spheres of life, that she supplied manufactured goods of the highest quality to many other countries. But the advent of machinery in the West and competition from foreign countries slowly killed our industries.

Before the last war what industries there were in India were in a primitive condition. That war, however, acted as a spur and some industries definitely came to stay, like textiles. But many industries which were started during that war did not survive the depression in the early 'thirties for want of an economic policy designed in Indian interests. Even thereafter there was no change in the economic policy, and the beginning of this war found India unprepared to shoulder the burden of defence supplies, except for secondary things like gunny bags, clothing for troops, provisions of food etc.

Balanced progress of national life requires that national effort should be distributed with equal emphasis on all spheres, such as education, agriculture, industries, national health, and exploitation of national resources. A correlation of all these activities is essential for continued progress.

The great problem of defence supplies in India during this war has clearly demonstrated the handicaps placed on defence by the short-sighted policy of the Government in the industrial sphere. Practically everything required for the defence of the country in the shape of armaments has had to be imported, enormously aggravating the shipping problem of the Allies.

Does it require great imagination to visualise what the course of the war, especially against Japan, would have been if only India had had key industries which could have been harnessed overnight to war production? Factories turning out tanks, trucks, ships and aeroplanes would have helped Britain to retain most countries in the Far East now occupied by the Japs. Perhaps, the war in the East would have ended long before the war in Europe.

But all this is past. We have now to look to the future. Industrial progress is necessary *not* in the interests of individuals, capitalists or shareholders. It is of paramount importance not only in the economic life of the Nation but also for its very existence in these days of machanised warfare. In any future war, time will be of more vital importance than it has been in the present. Unless we develop our industries intensively and extensively we shall find ourselves in a position where an aggressor would have over-run us—as happened to many countries in Europe and the Far East—before any help or supplies could come to us from outside. Therefore, the absence of industries which cater to peacetime needs and are capable of being quickly switched over to armaments production will certainly prove suicidal.

For the success of any industrial plan, or of any national economic policy for that matter, it is essential that the Government of this country should re-shape its fiscal and tariff policy in the real interests of India. It is possible for an antagonistic exchange policy to demolish in the twinkling of an eye what has taken centuries to build.

Our principal task at this moment is to prepare scientifically planned schemes for industrialisation

(*Continued on page 5*)

The Rationalist.

Monday 31-7-1944.

2 CRORES, 10 CRORES, 20 CRORES

II

In our last issue we pointed out a few of the curious methods characterising the companies indicated above, the Bharat Collieries of the Dalmias, the Premier Automobiles of the Hirachands, and the Hindustan Motors of the Birlas. We see in them some more points equally worthy of note.

For instance this is how the Bharat Collieries of the Dalmias is "promoted." Through their Cement and Paper Company they purchase some collieries for Rs. 81 and odd lakhs from Maharaja Srish Chandra Nandi of Cossimbazar. Then they register this new Company with the addition of another Dalmia in the Directorate, and nominate it as the purchaser of the Collieries. The shares of the new Company are underwritten by another Company in which also the same Dalmias reign, the Dalmia Investment Company. Further, when they could have got all the capital required in the form of ordinary shares and preference shares, they launch out Rs 30 lakhs of Debentures, and mortgage the newly bought property to the Debentur Trustees, of whom Mr. Vishnu Hari Dalmia is a prominent one.

The public wants to ask where all this jugglery leads? what do the shareholders of the Dalmia Cement and Paper Company get out of the negotiation for the purchase of the property from Cossimbazar? If Dalmias as Directors of the Investment Company can sell the shares to the public, why not they sell them as Directors of the Colliery Company itself and save for it the under-writing commission? Why register a company for Rs. 2 crores, and issue only 70 lakhs of shares out of it, as also another Rs. 30 lakhs of, not shares, but Debentures? Is it to deny the shareholders a hold on the property?

The Hirachand Company is nominally of Rs. 10 Crores, with Rs. 5 Crores 90 lakhs worth of Rs. 100 shares, Rs. 10 lakhs worth of Rs. 10 shares, and Rs. 4 crores worth of Rs. 100 cumulative Preference shares. But out of the Rs. 10 crores, what is really required now from the public is only Rs. 2 crores and 25 lakhs in ordinary shares. The other 3¾ crores of ordinary shares and the entire 4 crores of Preference are not required now at all, and are just for show. The purpose of the Company is to produce or handle automobiles for use on land, air or water; but we are told that even out of the present issue of Rs. 2¼ crores the Company should spend only a sum permitted by Government and deposit the rest in prescribed securities which will only be released when the Central Government pleases at a future date. If most of even the Rs. 2¼ crores is to be deposited in Government securities, and not used for the Company's purposes, then why call it a Rs. 10 crore Company, where is the benefit to the shareholders, and how does it help the nation?

The Company's 7 Directors have appointed 4 of themselves as Managing Agents under the name of Aero-Auto, Ltd., on a remuneration of 12½% of annual profits, or Rs. 50,000 per annum even if there are no profits.

We hope the Managing Agents are satisfied with their name, because we are not. "Aero-Auto," sounds queer. "Autos, Ltd," would have been simple and comprehensive. Or "Aero-Auto-Aquo, Ltd." would have been explicit, referring to air, land and water. But "Aero-Auto, Ltd.," is just clumsy!

Editor.

(*Continued from page 3*)

ready to be put into action at the conclusion of hostilities. This war has unmistakably proved that we possess all the resources in raw materials, power, labour, technical skill and capital to manufacture all our requirements. What has been possible under the stress of war-time conditions is an index to what we can achieve under peacetime conditions.

Industrialisation should be national in objective and its details will have to be determined in the interests of the Nation as a whole, and *Not* of this or that section of the people, province or State. Co-ordination and correlation of industrial and agricultural production should take into account the capacity of each State or Province and plans be made accordingly. Always the defence needs of the country should be borne in mind in such planning. There may arise cases where the location of a particular industry is determined by considerations of defence.

Industries should have a national priority and override all political, communal and class considerations. All those engaged in industries should consider themselves as working for the nation as such and not in interests of a section of the community, be it capitalists or labour.

Industrial development is a necessity whether it pays for the time being or not. In almost every case it will be found that perseverance will enable us to attain success and render a national service.

In considering future industrialisation the proper handling of the sterling balance of nearly Rs. 1,000 crores we have built up in Britain is very important. We must concentrate our united National effort towards the utilisation of this entire Sterling Balance for the purchase of machinery from Britain and the U.S.A. at reasonable prices. Present indications in the British Press have caused grave apprehensions in this regard and it is high time we harnessed public opinion in this country effectively on this question. Four hundred million Indians have, by the sweat of their brow and at infinite sacrifice, provided the Allies with the sinews of war and we have further borne our share of the defence expenditure. When hostilities conclude, therefore, it will be high time that India got a return in the shape of capital goods required for her economic development. The Dollar bills earned by India should also be wholly available to her for purchases in the U.S.A.

Our planning should also provide a high place for Scientific and Industrial Research which always pays large dividends both in peace and war and is quite essential for modern defence purposes. We have a galaxy of intellectual talent available for this purpose and only unstinted support for them to engage in research will ensure our progress. Future wars are bound to be even more fundamentally based on scientific discoveries and appliances than the present. Brains will be at a premium: not brawn.

One corrollory of industrial progress will of course be the planned expansion of railways and communications on a national scale and not in water-tight compartments based on political jurisdictions within this sub-continent Standardisation of rates and uniformity of gauge should be striven for.

Decentralisation of certain industries and the possibilities in this direction should also be carefully considered in our planning and co-ordination. Our great potentialities for hydro-electric development augur well for such decentralisation, which will help our rural economy, keep down cost of production and avoid the problem of congested cities. Rates charged for electric power should be adjusted to have a definite relation to the capacity of the industry concerned and the bulk of the power utilised.

Destiny has tied Britain and India in irrevocable bonds. In the interests of both it is imperative that there is mutual trust and confidence without reservations. Nature has provided enough for all her creation to live happily and this cannot be forgotton in any scheme of planning. We have economic and political wars only when we forget this basic truth.

To sum up: Availability of raw material, cheap power, skilled and contented labour, transport and communications on a nationally co-ordinated scale, scientific personnel, regulated production and distribution, and, last but not least, an exchange and tariff policy in favour of the nation, a successful combination of these leads a country on to the road of industrial and economic progress.

Plans are of no use unless backed by a stern determination to execute them in the interests of the nation. For this, we must have a sympathetic government which will shape its policy accordingly. It should further have the drive to set up time schedules for planned targets and punctually complete the plans to schedule. Plans co-ordinating education, agriculture, industry, national health and exploitation of natural resources and worked by an energetic Government in the interests of India, that is the road India should take immediately after the certain Allied Victory!"

(*continued from page 2*)

the enemy as those in the front line, and if what Hitler said recently is to be believed—that this is a war of technicians, we achieved some results and we shall achieve still more before the end comes.

In this sphere of war effort, the state of Mysore with its many industries plays an important part. Already many items, as many as are available, are being consumed by the defence services. While there is no doubt that the materials are limited, I cannot say that we have exhausted the existing resources. Many important items required by the Army and the Air Force are manufactured by the Mills and Factories of Mysore and I feel sure that all of us would like to see them reach their peak production figure in the near future.

This I mention particularly because war orders placed with the various industries of Mysore State amount to Rupees 10 Crores and 71 Lakhs.

Among other civilian activities, comes voluntary service of men and women who in their spare time look after the comforts and entertainment of prsonnel especially of those who have returned from the front line and need a rest in pleasant surroundings. The people of South India, institutions and clubs have provided many amenities and the personnel availing themselves of those priviliges are indeed grateful.

Voluntary subscriptions to War Fund, purchase of defence bonds are further contributions of civil India to the total war effort, and I can safely say that South India has not been very far behind other parts of India in this matter. The Madras War Fund today has reached over 3 Crores and 7 Lakhs. The war Fund in Bombay amounts to over 2 Crores and 40 Lakhs (Rs. 241,52490)

The Mysore War Fund itself exceeds nearly 50 lakhs and of this sum no less than 34½ lakhs have come from the privy purse of His Highness and the Governmrnt of His Highness. Some of the notable contributions from this fund are,

Rs. 10,00000 to the Viceroy's War Purposes Fund to be used in any manner he likes.

Rs. 1 33,000 for aircraft for the Mysore Squadron of the H. A. F.

Rs. 650,000 for schemes relating to the Naval defence of India.

Rs. 3,00,000 to the Viceroy's War purposes fund for the Welfare of Indian troops.

Rs. 133,000 to the Lord Mayor's fund for the relief of air raid victims of London.

Rs. 1,00,000 to the Viceroy's war Purposes fund for a fighter plane for the I. A. F.

In addition the Government of Mysore have invested 125 lakhs in Government of India War Bonds.

The Government of Mysore have offered facilities for the training of 10,000 trainees under the All India Technical training scheme.

Mysore was one of the earliest States tc place armed personnel at the disposal of the Government of India when the war broke out and the first Mysore Bn. was lost in service overseas.

A New battalion was raised to replace the loss with a training coy. to keep it up to strength.

A 3rd battalion up to Indian State Force strength and a new garrison unit have also been raised. Personally I would like to see more Mysoreans fighting the Japs.

The Government of Mysore have helped in providing the I. A. F. welfare club in Bangalore and very recently His Highness laid a foundation stone of Victory Hall at Bangalore which promises to be a magnificient building to be used as a Canteen Club by I. C. Rs.

Before I conclude, there are two other subjects to which I would invite your attention. Firstly the food problem. Much has been said about the Army in this connection. I am not here to answer in detail any particular charges. When a vast army is gathered for the defence of India, there is bound to be some tendency to dislocation in food supply. The armed forces which are protecting the country must be fighting fit. But not at the cost of the civilian population to the extent that has been alleged. I can assure you that a very careful watch is kept on the transportation of food problems and it will interest you to know that the army is actively participating in the grc w more food campaigns of the Provincial Governments. More than that, units in Southern Army have been encouraged to grow their own vegetables and this they are already doing. There are other projects in view viz., Army development farms, and I have no doubt that these farms will produce substantial quantities of vege. tables and other food and thereby considerably relieve the strain on the present channels of supply. The second point is that of relations between the civilians and the armed forces. There is I feel an

impression on the civilian mind that troops are forbidden to mix with civilians and when they do meet to avoid civilians. Nothing can be farther from the truth. While there are certain restrictions for security reasons, there are a hundred ways in which the civilians can mix with army personnel. I do wish to emphasise very strongly that the men of the Armed forces today—the great majority of them at least, are civilians in peace time. Most of our Indian troops come from villages and the Britishers are,—rather were—Commercial men, clerks, shop assistants, school teachers, bankers, engineers, Miners, Factory works, architects, etc. The fact that they wear uniform does not put them in a different plane for the civilians of today. Except for the necessity of beating the enemy, their thoughts, activities, hopes and ambitions are those of normal human beings. Therefore there is no reason whatsoever for men in uniform and civilians to remain poles apart. They have many things in common and I sincerely hope that we can bring about a better understanding and achieve very much close co-operation.

The measure of success which the United Nations are achieving today can leave no doubt that they will win. In every theatre of war the enemy is meeting with reverses, in Normandy, in Russia, in Italy, in the Pacific and on the Assam-Burma Border. The people of the world are waiting for the end and that can only come sooner than later if we—in South India—devote all our energies without reservation to achieve the end.

In conclusion, I wish to pay my tribute to the work in particular of the National War Front in Mysore.

It was founded, I believe, to maintain public morale and to make people realize that the war was India's War.

It was its primary task to mobilize the resources of the country to resist the enemy in every shape and form. Its methods have shown the necessary flexibility and it has in turn, according to the circumstances of the War, devoted attention to fighting defeatism and building up morale; then it turned to the problem arising out of civil disturbances in India, later it has addressed itself to the probelm of food supply. I trust that under its influential President and energetic Organising Secretary it will continue to deal effectively with the war problems of today and of the post war period, with the ever increasing momentum that the importance of this great State causes us to anticipate."

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JAHANGIR'S FAITH IN ASTROLOGY

(B. M. Gopala Rao, B.A., (Hons.,) B.T., Department of Public Instruction, Mysore.)

The desire to pry into the mysterious and unknown future has been a common weakness of mankind in all ages and in all countries. So far as the Indians are concerned, belief in the influence of the planets on human affairs is wide-spread and it may even be said to be a national characteristic. The Muslim kings and emperors of India were no exceptions and seem to have shared, with their Hindu brethern, this national trait. As an instance, mention may be made of Tippu Sultan who is said to have had great faith in astrology.

Jahangir, the Mughal Emperor, though a rationalist in other respects, appears to have have been imbued with a strong faith in the prediction of astrologers and soothsayers In the year 1620 he went on a trip to Kashmir. Once during his sojourn there the occurrence of an accident greatly perturbed him. Shah Shuja, the second son of Prince Khurrum (later Shah Jahan), was a child of four years at the time. While engaged in play in the palace, the child went to a window which commanded a view of the river flowing nearby. A screen had been put up before the window, but the shutters of the window had not been closed. The child, in its eagerness to have a peep out of the window, fell head-long from a height of ten yards (7 Ilahi Gaz). Fortunately, however, there was a carpet below the wall and a Farrash (carpet-spreader) was sitting near it The child's head fell on this carpet, while his feet touched the back and shoulders of the carpet-spreader. In spite of his fall from such a height, the child was unhurt in body, though he became unconscious a little latter. On hearing of this accident, Jahangir ran out of his room in a state of great anxiety and taking the child in his arms, held him for a long time in an affectionate embrace. The first shock over, a fervent prayer rose out of the emperor's heart to the Almighty for having preserved the life of his favourite grand-child. In his moment of joy, the emperor did not forget the humble and the lowly. He issued an order that the poor and deserving people should be brought before him, so that he might provide them with the means of livilihood as a mark of his thanks-giving.

The strangest part of the whole affair was that Jotik Ray, the Court astrologer, had, some months before the event, foretold from a study of the prince's horoscope that the following three or four months were unpropitious to him, that it was probable he might fall from a high place, but that it would not affect his life. As this astrologer's predictions had proved true many a time, there was in the emperor's mind a haunting dread for the safety of the child. Every precaution had, therefore, been taken to keep the child out of harm's way and Jahangir had not allowed him to go out of his sight even for a moment in the course of the arduous journey to Kashmir on dangerous roads and through difficult mountain passes. In spite of all this care however, the accident did befall the prince as it had been foretold. It was probably due to the negligence of the prince's nurses. The emperor, however, believed that the accident was unavoidable, because it had been destined to occur.

Though Jahangir was spared the suffering which would have been occasioned by the death of his beloved grandchild, a calamity of a more painful nature was in store for him during his stay in Kashmir and that was the death of Padshah Bamu Begam, one of his wives. In this instance also, Jotik Ray's prediction proved correct. From a study of the emperor's horoscope the astrologer had arrived at the conclusion two months before this sad event that one of the chief ladies in the harem would depart from this world and had, accordingly, informed some persons of importance at the Court.

Jotik Ray, however, was no bird of ill-omen who predicted only the sad things to come. On the other hand, his forecasts were a source of comfort to Jahangir in times of mental anxiety and trouble. Once prince Shah Shuja had a severe eruption all over his body. The attack was so virulent that even water would not go down his throat and his recovery was despaired of. While the other astrologers were of opinion that the prince would die, Jotik Ray took a contrary view. From a study of Prince Khurrum's horoscope the other astrologers had concluded that he was destined to lose one of his sons and that son, they thought, would be Shah Shuja. When Jahangir asked Jotic Ray on what grounds he took a different view, the astrologer replied that an examination of the emperor's own horoscope had convinced him that no misfortune would befall Jahangir that year.

(To be continued)

THIS LIFE

The following letter was received by an M. P. from a member of the R.A.F. We think it will prove thought-provoking to our readers.

"If Nothing else happens when you join it least you do meet reality. You lose all the pretences of artificial living. In this way I have suddenly seen that my life is meaningless. I mean your life as well—everyone's life. I have become obsessed by the futility of things. I see this same thing in the faces of my R. A. F. companions down here. I have seen it in the eyes of my wife. We are all bilking the one frightful question: What were we born *for*?

I want a faith. I must have a faith, and it's no use bringing out nursery yarns about God. I am going through a phase in which I don't believe in God. I don't believe it is just a phase, either. And yet without God, or something to trust in, there's only endless loneliness.

I remember my father. He was a hardware dealer in a Staffordshire market town. After a life of ineffectual trading he suddenly packed up at 55, with a stroke. Pointless! Wasted!

Mother was alive enough to become one of the first three women magistrates in Staffordshire. After Dad's death her memory went, then her mind, and she died in a mental home. They are both forgotten by all except me. That's why I say futility is the common doom of humanity.

I'm not scared of Jerry. (I'm due out for my first photographing trip over Germany any day now.) I am out to exterminate him like the aphis or cancer. No, I am more scared of myself. What am I living for? *Why?* In my heart I know what the answers are.

The Churches? They can't answer. They seem to me to be chasing round their own private squirrel-cage without reference to realities. They say: "Over-come evil and love the evildoer." That strikes me, in the practical example of a Nazi with a tommy-gun in his fists, as the biggest piece of boloney!

The Sermon on the Mount is grand reading, but you can't obey it and at the same time make a living selling motor accessories. I know because I've tried.

We are all Christians, aren't we? Look what Hitler did to Rotterdam. Look what we did to Cologne. Even to call us "Christians" strikes me as blasphemy. The totam-worshippers are more candid; they do at least adore the butcheries they practise.

I am writing to you to publicise this vast bluff, this pretence that we are born to some noble (but unidentified) purpose. And also, perhaps with the feeble hope that someone can show me something imperishable to believe in before I go up for my first trip in a reconnoissance 'plane really on the job."

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2 CRORES, 10 CRORES, AND 20 CRORES

III

Then we come to the Rs. 20 crore Company of the Birlas, the Hindustan Motors. It is a 20 crore Company only in name. Its present capacity is only Rs. 60 lakhs, and no more.

The announcement states, "The Government of India have permitted early expenditure up to Rs. 60 lakhs for purposes connected with the proposals set forth in the application for consent to the issue of Capital."

Nevertheless permission is given for calling for 5 crores of public money in the Company's name immediately, as well as permission for the Company to dazzle the public by holding forth Rs. 20 crores as its "Authorised Capital!"

This tall "Authorised Capital" is only imaginary, because even out of the Rs. 5 crores of the Capital now Issued, not even one crore is permitted to be used for the purposes of the Company. "So much of the Capital as cannot be properly expended until some uncertain future date is to be invested and kept invested in prescribed securities, which will not be released until the Central Government is satisfied that the time has come to make corresponding payments for purposes which are consistent with the enforcement of any measures of control or restriction that may be in operation at the time when such release is applied for."

We wonder whether it is necessary that the English of the India Government spokesman should be so cumbrous and obtuse! However, he seems to mean that out of the Rs. 5 crores that may be collected, only Rs. 60 lakhs are to be spent by the Company, and that over Rs. 4¾ crores are to be invested in Government funds as directed by the official concerned, and that the return of the amount for the Company's purposes will depend upon circumstances over which the Company will have no control.

We fail to see that the investment of 7/8 of its share capital in Government Funds is a legitimate function of the Company. The public who want to invest in Government securities could do so directly, and do not require to do so indirectly through the Hindustan Motors. Those who subscribe to the Company do so in order to aid the Company's patriotic objects, and in expectation of getting a decent return.

If the Company could only use Rs. 60 lakhs now for its purposes, then why permit it to call for Rs. 5 crores with the sanction of the Defence Rules?

There is another curious feature which deserves to be pointed out.

Both the Companies, the Premier Automobiles and the Hindustan Motors, have taken birth during the same month, for the same purpose, the promotion of the Automobile industry in India,—just as those two Saviours, Shankara and Ramanuja, took birth on the same day of the year. One Managing Agency agreement is dated 12th June and another 28th June. Both Companies pretend to be ignorant of the forth-coming existence of each other, the Birlas closing their eyes to the activities of the Hirachands, and the Hirachands turning their backs on the Birlas!

But the Capital Control Authority of the India Government was aware of the activities of both. It knows that both are started with the same object. It knows how much outlay could be made on the industry at present. Yet it permits one Company to float an Authorised Capital of Rs. 10 crores, Issued Capital of Rs. 2½ crores, and usable Capital of Rs. 50 lakhs; and another Company to float an Authorised Capital of Rs. 20 crores, Issued Capital of Rs. 5 crores, and usable capital of Rs. 60 lakhs!

Our ignorance prompts us to ask whether the Capital Controller thought that the Motor Industry at present could swallow Rs. 50 lakhs only and not more, or 50 plus 60, i.e., 110 lakhs and not more. If the industry really required 110 lakhs, would not both Companies be stranded halfway by his present orders limitting the expenditure of each?

And if they could spend only 110 lakhs, why authorise them to register for 30 crores, and to collect 7½ crores? Is it to get the extra 6 crores to be invested in "Securities"? In that case why not ask them to collect the whole of the 30 crores, and make them invest nearly 29 crores in the "Securities" instead of only six?

But who are we to dare question the workings of the official mind? Only

"A child crying in the night,
A child crying for the light,
And with no language but a cry!"

But one cure for crying children, we may be told, is to slap them. Not always, dear friend, and not all children!

Editor.

THE BLACK DIAMOND

Can it be that there is any demand for charcoal in war-time? "It's only burnt wood, anyway." True, charcoal is old-fashioned: true, too, the charcoal industry went almost out of existence.

To-day charcoal is in great demand--and skilled charcoal burners have almost disappeared.

Charcoal is used in the fuses of high-explosive shells. It is the best material as an absorbent in gas-masks. It is first class for purifying the atmosphere in any room. It is the best filter there is for tainted water.

Also, it is the ideal fuel where no smoke is demanded, for it burns without any upward "trail" to show its existence. In certain secret processes it has replaced petroleum products.

Again, it has been found ideal for the treatment of metal alloys and has, in fact, superseded coke for this purpose. Farmers are appreciating its use when ground fine as a fertiliser. Market gardeners find they can keep the water in the tank in the green-house clear and sweet by hanging a bag of charcoal inside.

So it looks as if charcoal burning will be a career again. With the difference that the practitioner will no longer hide away in the deep woods. Instead he will operate in a modern and expensively equipped laboratory. The job will be less picturesque, but more efficient.

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A NEW VITAMIN

Recent research enables me to report the discovery of an important vitamin, Vitamin M, which is a great many people lack.

Here are some interesting case-histories of the ravages played by Vitamin M deficiency:

Case 6. Mr. C. J. D. had ample supply for many years, but developed a sudden deficiency after frequent visits to racecourses.

Symptoms: Ate sparingly and lost weight. Became allergic to large hotels and moved to one-room flat

Case 118. Mr. H. P. R. Lack of Vitamin M was apparently brought on by overwork in acquiring gold-mine shares at five shillings a share. Doctors ordered him to stop.

Symptoms: Inability to sleep and extreme nervousness when confronted with bills.

Case 204. Mr. and Mrs. G.F.W. in this unusual case both husband and wife developed a Vitamin M. deficiency almost simultaneously shortly before the war. The trouble seems to have developed from overdressing on Mrs. G.F.W.'s part, the symptoms occurring immediately after she had purchased a fur coat, four evening dresses, and half a dozen new hats.

Symptoms: Irritability towards each other, an almost psychopathic delusion on the part of Mrs. G. F. W. that she hasn't a thing to wear, coupled with Mr. G. F. W.'s hallucinations that he is about to be sent to the workhouse.

Case 17. Mr. T. M., One of the few recorded cases of trouble arising from an oversupply. T. M employed as a bank cashier, had long suffered from a Vitamin M. deficiency, and then suddenly helped himself to a huge overdose without consulting the proper authorities.

Symptoms: Insatiable desire for travel, and extreme jitteriness when in presence of men in blue clothes. T. M. was eventually taken in hand, and is now enjoying a complete rest in quiet surroundings.

Conclusion: Vitamin M is practically indispensable.

Note: Although this is the technical term for it it is also familiarly known by such slang descriptions as Dips, Treacle, Dough, or Money! P. C.

THOUGHTS FOR THE WEEK

"A man can't tell the truth in public now-a-days: but he can still tell it in private."

"The duplication of mentality as in a mirror is the inmost thing of human philosophy. There is a mystical, even a monstrous, truth in the statement that two heads are better than one. But they ought both to grow on the same body!" CHESTERTON.

"Only the fool and the very young expect happiness. The wise merely hope to be interested, at least not to be bored, in their passage through the world." A. BENNETT.

"Rare as epic song is the man who is thorough in what he does."

"A woman rises to her husband; but a man is what he is, and must stand upon that."

"Let your conscience be clear, and Providence cannot be against you." MEREDITH.

"Always deny what you do not wish to have known, and affirm what you wish to have believed: for though there may be proofs, and even certainty, the other way, a bold affirmation or denial will perplex the listener." MORLEY.

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BASIS OF CALCULATION

One day a guest asked President Lincoln how large the Confederate Army was.

"About 1,200,000 men," he answered.

"Is it possible that it is that large?" the other cried in wonder.

"Well," said Lincoln, "whenever one of our Generals is licked, he says that he was outnumbered three or four to one—and we have 400,000."

COURAGE

We learn courageous action by going forward whenever fear urges us back.

A little boy was asked how he learned to skate.

"Oh, by getting up every time I fell down," he answered.

"L'S FULL"

The wounded Tommy was being carried towards Ward L in the hospital. In the corridor the sister stopped the stretcher-bearers:

"I'm sorry," she said, "but L's full."

"Never mind," said the wounded but cheerful Tommy. "'Even'll do."

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SETTING A WATCH

In a garrison town in France the old custom of firing a gun at midday was still observed during the war. A British guest asked the Commandant how he knew exactly when to give the order,

"By my watch," said the Commandant, "which I set by our local clockmaker, whose public clock is always accurate."

The visitor next day was setting his own watch by the clock mentioned when the proprietor appeared. "I'm told your clock is always reliable," said the Englishman. "How do you regulate it?"

"I set it every day," said the clockmaker, "by the midday gun."

SMALL ACRE

A farm publication urges its readers to "plant every acre, no matter how small."

KNOWING HORSES

The recruit said he was wishing to enlist, but wanted to join a cavalry regiment.

"Do you know anything about horses?" asked the recruiting officer.

"Do I know anything about horses?" echoed the man. "Why, yesterday I backed a winner and two seconds."

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THIS LIFE

The Dean of St. Pauls offers the following reply to the letter of the R.A.F. officer reprinted in our last issue :

There are two sentences in R. J.'s moving letter which intrigue me. They are (a) "I must have a faith and it's no use bringing out nursery yarns about God," and (b) "In my heart I know what the answers are."

The whole letter is so sincere that I cannot doubt these sentences express real feelings The writer does feel the need of a faith and he does feel that, in some way which it is impossible to define, he knows the answer to the riddle.

Now I believe that these intuitions are absolutely true and deeply significant. The sense of the futility of life is known, I suppose, to every sensitive and intelligent person. The war does not make life more futile than it was before ; in many cases it offers a worthy object where one was lacking.

We all know men who are happier in war than they ever were in peace We are confronted here with a state of mind which has no necessary connection with war. It is, or may be, a part of a genuine religious experience. To grow out of a merely conventional religion into a first-hand one it is often necessary to pass through the condition of disillusion and disgust with life and even with religion itself.

The note which sounds through R. J.'s letter is the fear that there is no purpose in life, no end that we are born to fulfil, and this fear is corroborated by the recollection of frustrated lives lived by people we loved.

It must be admitted that, if this present life is the only one there is, a majority of the human race would seem to have failed to reach any considerable degree of goodness, pleasure, happiness, or wisdom, and one can hardly avoid the verdict that human life is, to a disconcerting extent, futile.

To me it seems that we all have a deep-seated intuition that we are immortal, or at least that our selves are larger than that aspect of them which is expressed and realised in the span of our earthly existence.

In the light of this conviction, we may believe that the futility which dogged so many lives in the present phase is not the last word.

I have no space to deal with the question of Christian ethics which is raised incidentally, but I would remark that R. J. assumes that the Sermon on the Mount is a precise summary of the principles of Christian Ethics.

It is nothing of the kind. It is a series of violent paradoxes which are intended to be interpreted in the light of the rest of the teaching and acts of Jesus.

I return to my chief point: the man who has not felt the futility of the world and life has never grown up mentally or spiritually.

If we hold fast to the demand for Reality, we shall come through into a greater peace. If we could be completely happy, contented, and fulfilled in this world, we should not be the *infinite* beings that we are—and we should never have thought of God.

SPIDERS ON WAR-WORK

Spider web, which is far finer and stronger than any known metal, has long been used in astronomical instruments for measuring the speed of the stars. It is three times finer than any line that can be etched with a diamond.

A single strand of this delicate web is strong enough to lift a pair of shears. If it were made as rigid as steel, it would be five times sharper than the best razor blade !

One pound of spider web would stretch round the earth at the equator. That's how fine it is !

In astronomical instruments, as in all fine-precision lenses, spider web has been used as cross hairs in a pattern somewhat like a window screen. Now it is being used in the same way in the manufacture of bomb-sights for our big bombing 'planes !

No satisfactory substitute has ever been found. Scientific tests have proved that spider web filaments are three times stronger than the strongest metal spun into thread !

Not even platinum is so strong or elastic, and its fineness cannot be compared with that of the spider's web.

The diameter of a spider's thread varies from '0001 to '00007 of an inch !

BANANAS

THEIR VALUE

Banana or plantain was known to the Chinese as early as 3,000 years back. It was known a long time back to the Indians also. In India it was rightly called the 'fruit of the wise men'. Banana is a popular fruit in India, especially in the South. In every shop on the way-side you will find bunches of green and gold hanging. Bananas are offered to the deities in the temples during worship by devotees, alone or along with cocoanuts. Perhaps from time immemorial they were considered to be the best of fruits. Or, it may be due to the fact that they are available throughout the year. In marriages and other auspicious occasions they are the chief fruits and one cannot but see bananas everywhere.

In India, Banana or plantain, is cultivated in the North, along the river banks in Bengal. In Bombay it is grown as a garden crop. In Assam and Burma, they are grown to augment the food supply of the people and in the south almost in all districts they are cultivated, the total area of cultivation being 138,480 acres. The production of fruits may be estimated at 865,500 tons or 3½ crores of rupees a year at a modest calculation. Though the figures look enormous, that it is not so may be seen when the value of the fruit as food and medicine is taken into consideration. One would naturally desire then, that they may be much more generally included in every diet, and thus help to increase the scope for the cultivation of plantains or bananas on a still larger scale.

A GRAND FRUIT

Wherever the fruits can be obtained, the experience of mankind is that it is a good food. In some places the banana is among the principal foodstuffs of the native population. Medical opinion also backs up the experience of the people. Dr. Robert Hutchinson in his classic work "Food and the principles of dietetics, 1911" says, 'that only is to be adjudged as a good food which contains an ample proportion of nutritive constituents, which is easily digested and absorbed and which can be obtained at a reasonable cost.' Mr. Eustace Miles adds to this definition, that a good food must be as free as possible from stimulants and irritants; and moreover a good food for purposes of modern life when everything tends towards over-acidity and clogging have a certain cleansing properties or at least should have cleansing foods added to it—among the cleansing foods plantain may be added as one. Sir James Crichton Browne, M. D, F.R.S, said in a speech, "I wish all our children could have bananas from time to time. The banana is not a flavoured fruit, that is to say, a little sugar and water with a drop of some essence thrown in, but a food fruit containing in an agreeable form all the essential elements of nutrition. As an adjunct to our other food it is of great value being at once acceptable to all."

Banana is the cheapest and grandest fruit which is fit to be eaten when the green colour is changed to yellow, and remains so even when it turns black if the skin is not broken, as it is microbe proof.

Banana has many medicinal properties and some eminent medical men have testified to that. Sir H. M. Stanley in *Darkest Africa*, writes, "for infants, persons of delicate digestion, dyspeptics and those suffering from temporary derangements of the stomach banana flour properly prepared would be of universal demand." Civil Surgeon R. A. Parker, M. D., in his 'Dictionary of Economic Products in India' states: "A combination of ripe banana, tamarind and common salt is most efficacious, in dysentery, both for the acute and chronic forms of the disease and seldom failed to effect a cure." According to the Civil Surgeon Thornton, B.A., M.D, "the tender fruit is used for patients suffering from haemoptysis and diabetics."

ANALYSIS OF NUTRITIVE VALUE

The summary of the recent investigation into the nutritive value of banana by Walter H. Eddy, Prof. Physiological Chemistry, Teachers' College, Columbia Univesity, 1933 is as given below:

1. It is a good source of calories, being richer in solids and lower in water contents than other fresh fruits.

2. It is a good source of quick energy, owing to its high content of easily assimilable sugars and provides an excellent means of fatigue recovery.

3. The low content of protein in the fresh pulp makes it an excellent means of increasing caloric value in diets without increasing protein intake. (e.g. in Nephritic diets). The protein present is of good quality.

4. The carbohydrates of the banana are not only readily absorbed but appear to be particularly

(*Continued on page 6*)

The Rationalist.

Monday 14-8-1944.

THE BANK OF MYSORE

During the last three weeks our readers have had the pleasure of revelling in crores. We hope we have sown in their minds a due contempt for money, as well as given them an inkling of the ways of the moneyed. We expected to take them over some other topic, less material, this week, but the issue of its June Balance Sheet by the Directors of the Mysore Bank, and of its seventh year's balance sheet by the Directors of the woe-begone Mysore Tobacco Company, has focussed public attention on them, and our Financial Editor is bound to apply his touchstone to them so that their Directors may not feel hurt by his neglect.

The Mysore Bank, thanks to Sir Visweswaraya, was born with a silver spoon, has had a padded and protected existence, and now has reached a care-free and opulent manhood. To-day its Directors handle as much as 9 crores of public money, and it ranks as the first and most opulent public institution in the State. Indeed its public deposits are more than those in the Government itself.

The Savings Bank Deposits in the Government, fixed and current, amount to less than Rs. 3½ crores whereas the Current and Savings Deposits in the Bank amount to over Rs. 5½ crores. There are besides Fixed Deposits by the public of over Rs. 2½ crores.

For a long time its total assets ranged between Rs. 3 and 4 crores. But the war has proved so rich a manure that the assets have grown into more than double their former strength. Out of the assets of 9¼ crores, the deposits amount to 8¼ crores. Thus the Bank's main-stay are its investors. About 3½ crores out of their amounts are issued as loans and cash-credits, and some 2¾ crores are reinvested in Government securities.

The realisation of the Bank from these two is about Rs. 9¾ lakhs for 6 months. What it has paid however to its investors during the same period is some Rs. 3¾ lakhs *only*; the difference of 6 lakhs for 6 months, or 1 lakh per month, being pocketted by the Bank. In view of this we are disposed to enquire whether the rates of interest allowed by the Bank to its depositors are fair. Obviously enough they are not.

The Bank has issued Rs. 2¾ crores of secured loans, Rs. 46 lakhs of Joint loans, and 19 lakhs of personal loans. Out of these, the Directors have taken Rs. 7¾ lakhs of secured loans, 1¼ lakhs of joint loans, and personal loans to the extent of Rs. 18 thousand, or a total of Rs. 9¼ lakhs. That works out to Rs. 1 lakh for each crore.

There are ten Directors, four of them title-holders, three of them retired State Officers, and the rest merchants. They are Messrs Dewan Bahadur Matthan, Rukn-ul-mulk Abdul Wajid, Rajasevasakta Subbarama Chetty, and Lokasevaniratha V. R. Chikkachannanjappa Setty, and Messrs H. V. Ramaswamy, T. Nanjappa, D. S. Mallappa, P. Hanumanthiah, G. K. Mallappa and S. L. Mannaji Rao.

Not all the ten are likely to have borrowed out of the Bank funds. Therefore the borrowings by the Directors may be said to amount to over Rs. 1 lakh per person. It is, we think, a fair round sum to borrow for a Director.

One remarkable statement made in the Balance Sheet is, "Debts considered Bad or Doubtful for which no provision has been made: Nil."

For a bank which has lent out Rs. 3,50,97,720-9-2, to say that not a pie of it is bad or even doubtful, seems to us a claim which is as bold as it is unsustainable. We are living at a time when even nations are seeking to scale down or disown their debts!

The Directors' Fees for the half year are said to amount to Rs 6035, or Rs. 600 each, or Rs. 1200 per head per year. That is perhaps a modest income for the Directors of such an institution to make out of it.

The most impressive feature of the Balance Sheet to our mind is the galaxy of its Auditors.

There is an "Incorporated Accountant", Mr. Mandre, two Companies of "Registered Accountants", Messrs Ramadhyani & Co., and Subrahmaniya & Co, and a Company of "Chartered Accountants", Messrs Fraser and Ross.

Why not have one other type of Auditors also, a "Certified Auditor"? That would complete the list of types.

We have heard that Doctors disagree, and that Lawyers disagree. How is it that Auditors who certify Balance Sheets don't disagree? All the four here are unanimous that the Balance Sheet is Legal and correct. It is not evidently a case of "too many cooks spoiling the broth," But a case of there being "safety in numbers"!

We may perhaps mention one or two doubts. We referred to the absence of provision for bad and doubtful debts. During the half-year there was a reported loss of Rs. 25,000 worth of currency notes in the bank premises. Recently there was the report of robbery of bank money from a servant of the Bank. Do things like these require no provision?

During the half-year there was a decree for Rs. 20 thousand or so against the Bank in favour of some contractors. Does it find any place in the Balance Sheet?

Editor.

TRAVELLING SHOPS

Hundreds of people are now making a living on the roads, calling, complete with "shop", on outlying farms, in England.

On his morning round, the travelling farrier looks for a horseshoe nailed "heels down" to a farm-gate—the sign that there is a job for him. Carpenters with old cars converted into workshops find ample work.

There is a pedlar travelling the villages taking old watches and clocks in part exchange for new models. His shop-window, consisting of two racks worn back and front in the manner of a sandwich-board, displays models of all sizes, ranging from wrist-watches to cuckoo clocks. In South Coast villages a young woman may be seen offering to mend stockings for a few pence. Others, with small vans, have built up connections by supplying library books to outlying districts.

WHO DISCOVERED AMERICA?

The Chinese discovered America about 1,000 years before Columbus was born, according to Mr. B. A. McKelvie, of the British Columbia Historical Association. It has been proved from ancient Chinese archives that seaman-adventurers from the Celestial Empire crossed the Pacific between A.D. 458 and 576, exploring the Western American coast, and compiling reports on the geography of the country and the habits of its natives. Alaska was called Wan Shang, British Columbia was named Ta Han, and Mexico they called Fusang.

Later, but some 500 years before Columbus, the Norsemen were credited with forming colonies in the New World.

(*Continued from page 3*)

well tolerated by the diabetic, the sprue victim and the infants afflicted with the coeliac disease; and to be corrective of these last two conditions to a considerable degree.

5. The banana appears to have the ability to stimulate the intestinal growth of the gram positive aciduric types and to combat the development of the colon forms. Its value as a regulator of gastro-intestinal function may be in part due to these properties. Its mildly laxative action is shown by its effect on the volume of the stools.

6. The banana contributes to the diet significant amounts of the following minerals. Calcium, Magnesium, Phosphorus, Sulphur, Iron and Copper as evidenced by its effect on the mineral metabolism.

7. It increases the alkalinity of the blood and thus corrects the acidosis due to acid diets.

8. It has red blood regenerating potency through its ability to stimulate the production of the hemoglobin.

9. It appears to have the power to increase the utilisation of the lime, when fed with sources of this bone and tooth building element.

10. It is an excellent source of vitamin A, the anti-infective vitamin.

11. It is a good source of vitamin B, C, and E.

12. It is an excellent anti-scorbutic. Its content of vitamin C, being sufficiently high (6 units per ounce, to use as the sole anti-scorbutic for infants.

13. Combined with milk banana produces an almost completely balanced ration. It provides both the anti-scorbutic and other vitamins and at the same time makes an excellent modifier for the milk by supplying the necessary sugar.

14. In the yellow ripe condition it is completely digestible if properly masticated. In its full ripe form it will digest with little mastication and is tolerated by infants and by the old and debilitated.

HAYAGREEVA JAYANTEE

The members of the Hayavadana Seva Sangha of Maharaja's Sanskrit College, Mysore, celebrated Hayagreeva Jayantee on the 3rd and 4th insts, under the Chairmanship of Mr. K. Narasimha Iyengar, B.A., Assistant Secretary to H. H. The Maharaja. It was a two-day function, with an Elocution Competition in Sanskrit and Demonstration of Yogasanas by Mr. M. K Iyengar on the 3rd inst. and Secretary's Report, Distribution of Prizes, Address by the Chairman, and Music by Ganakesari B Devendrappa assisted by Vidwans B K. Murthy, and Sheshappa on the 4th inst. The enjoyable function came to a close with Mangalarathi and Rajasirvada.

THE MYSORE VYSYA PATRIKA

The Mysore Vysya Patrika, edited by M. R. Ry. P. Copalakrishna Setty, B.A, B L., celebrated its Fourth Birthday on the 11th inst. at the Banumiah School Hall. Mr. P. S. Bhashyam, Deputy Mayor of Madras presided over the function, and Sri J. Subbaraya Gupta, Editor of the "Deccan Vysya," Nellore, opened it. In this connection there was also a meeting of the contributors of the Journal on Saturday the 12th inst.

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JAHANGIR'S FAITH IN ASTROLOGY

(B. M. Gopala Rao, B.A., (Hons.,) B T., Department of Public Instruction, Mysore.)

(Continued from last issue)

As the ailing child was a favourite of the emperor and its death would be a cause of great sorrow to him, Jotik Ray had come to the inescapable conclusion that some other child of Prince Khurrum would die. Events turned out as they had been predicted by the gifted astrologer. Shah Shuja recovered from his serious illness, while one of Prince Khurrum's sons by another wife died at Burhampur. The delighted emperor honoured Jotik Ray by having him weighed against money and the sum of Rs. 6,500—the equivalent of his weight—was given to him as a reward.

On another occasion also, Jotik Ray's prognostications brought a ray of hope to Jahangir. The emperor fell seriously ill in the year 1620 and even the best medical attention proved of no avail. Jahangir almost despaired of recovery and resigned himself for all eventualities. Fortunately, however, he rallied and regained his former health in due course. To celebrate the emperor's restoration to health, Nur Jahan arranged a magnificent entertainment on the occasion of Jahangir's solar Birthday in the following year. At the time of Jahangir's illness, Jotik Ray had foretold the emperor's recovery and speedy restoration to health. As a mark of his appreciation, the emperor had him weighed against Muhurs and rupees and the amount was given to him as a reward. On this occasion, the astrologer received 500 Muhurs and 7,000 Rupees. [*Note*: It was a custom of the Mughal emperors to have themselves weighed against money and some other articles on the occasion of their Solar and Lunar Birthdays. A little before Jotik Ray's weight is said to have been equivalent to Rs. 6,500. The discrepancy is explained in this way. Perhaps what Jahangir meant to say was that he had himself weighed for Jotik's benefit.]

Jotik Ray's forecasts were correct not only in serious matters affecting life and well-being, but also in cases of a different type. In the year 1622 a pearl of the value of Rs. 14,000/-to Rs. 15,000/- was lost. The astrologer predicted that the missing jewel would be found in two or three days. A soothsayer named Sadiq Khan Rammal also said the same and added that the article would be brought from a perfectly clean and pure place, like the place of worship or the oratory. A female soothsayer further added that the desired thing would be brought to the emperor with great joy by a white-skinned woman. It so happened that, on the third day of the disappearance of the costly pearl, one of the Turkish girls found it in the oratory and brought it to the emperor with great delight. As the words of all the three persons proved true, Jahangir rewarded all of them suitably.

It would be wrong to infer from the above instances that the emperor Jahangir was a thoroughly superstitious man. On the contrary, in all matters where his emotions did not interfere with his judgement, he was rational and scientific in outlook. He believed in nothing that did not stand the test of reason; nor in anything which meant a contradiction of the Laws of Nature, e.g., Miracles, Philosopher's Stone and similar things. Though he had great veneration for genuine saints and holy men, he severely punished sanctimonious hypocrites who tried to exploit the simplicity and credulity of the masses.

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[Authority consulted:
Jahangir's "Memoirs."—Vol. II.]

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ENGINEERS CONFER

Under the Chairmanship of Mr. M. Narasimhaiya, B.A., C.E., Chief Engineer for Irrigation, a branch of the Mysore Engineers' Association was inaugurated in Mysore on the 11th inst. in the Hall of the Co-operators' Home. There was a large assemblage of Engineers, official and non-official and other invitees.

Prominent among those present were Messrs. M. Narasimhaiya, Rajasevasakta N. V. Bapat, P. H. Krishna Rao, T. Ramaiya, H. Rangachar, C. M. H Ranajodha Singh, R. R. Bhombhore, Dr. Parthasarathy, K. Venkataramiah, M. V. Krishnaswamy Iyengar, M. Venkatesh, K. Narasimha Iyengar, T. Rama Rao, D. V. Narasimha Rao, C. Ramaswamy, C. Narayanasami Chetty, M. N. Lakshmana Rao, S. V. Biligiri Rao, N. Neelakanthappa, A. Krishnamachar, H. C. Kapinipathi Bhatta, K. S. Charkravarthy, J. S. Nanjunda Rao, B. R. Manickam, and Engineering Contractors, Messrs. M. Doreswamy Iyengar, M. G. Singriengar, K. Narasimhaiya, K. Ramaswamy, Shama Rao and M. C. Srinivasan.

After invocation, Mr. M. V. Krishnaswamy Iyengar, Superintending Engineer, in a brief speech welcomed the audience and the formation of the new body. Then the Chairman, Mr. M. Narasimhaiya, delivered an eloquent and inspiring Address extolling the achievements of Mysore Engineers in the past, and urging them on to a future as glorious. Mr. P. H. Krishna Rao, Development Commissioner, who was present by special request, was then invited to deliver an Address on the Role of Engineers in Economic Development", describing the various fields of national development in which the Engineer's skill was required. After Tea, Mr. M. N. Lakshmana Rao, B A., B.E., Executive Engineer, read a much appreciated paper on "Irrigation works in U. P. and the Punjab," and Mr. N. Desikachar, B.Sc., B.E., Surveyor, gave a graphic description of the "Suvarnavati Bridge". Bringing the day's proceedings to a close the Chairman expressed his great pleasure at the formation of the Mysore Association and hoped that the parent body and itself would vie with each other in raising the standard of Engineering life in the State. He nominated Messrs T. Rama Rao, Executive Engineer and A. Krishnamachar, B.Sc. B.E., Asst. Engineer as Joint Secretaries, and Mr. M. V. Krishnaswamy Iyengar, B.A., C.E., Superintending Engineer, as President of the new body. The function terminated with a vote of thanks proposed by Mr. K. Narasimhaiah, B.E.

PRINCES WALKED OUT

"On a famous occasion in February 1916, during the inauguration ceremonies of the Hindu University at Benares, he (Mahatma Gandhi) addressed a meeting presided over by one of the Princes and attended by a host of other Princes. He had freshly returned from South Africa, and the burden of All India politics was not yet on his shoulders. Earnestly and with a prophet's fire he addressed them and told them to mend their ways and give up their vain pomp and luxury. 'Princes! Go and sell your jewels!' he said; and though they may not have sold their jewels, they certainly went. In great consternation, one by one and in small groups, they left the hall, and even the President trooped out, leaving the speaker to carry on himself."

J. NEHRU.

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WHITHER PAKISTAN

Mr. T. S Rajagopaliengar, M A, LL B, F.M.U., M.R.A., writes:

On the eve of Gandhiji-Jinnah meeting, I would recollect to myself the advancing demands made by Mr. Jinnah and the Muslim League from time to time.

1. At first both contended themselves as two religious sects of the same homogeneous people. They both thought they were one people, and 'one Nation' with a national impulse for freedom.

2. The British then wooed the Muslims; a deputation waited on Lord Minto; a command performance was done, and separate Electorates were given. This was in 1909. Muslims, no longer thought they were a mere *religious minority*, they advanced a step further and considered themselves *a political minority but of a single people.*

3. The Lucknow Pact gave the Muslims a heavy weightage in Legislatures. The British would not countenance Hindu-Muslim Unity. They became Muslim patrons. The very signatories to the Lucknow Pact increased their demands and asked for Retention of weightage in 6 provinces, fixed and unalterable majority in Bengal and Punjab and a balance of provinces in the country by creation of Sind and N. W. F. The British granted all that. Thus instead of being a *Political Minority*, the Muslims demanded and the British conceded *their right to secure a balance of power with the whole of India.* They began to say that they were *not mere political minorities but National minorities.* This is the next stage.

4. They demanded equality in everything; statutorily fixed shares in Civil Service, Protection of Personal laws and culture, freedom of religious practices, slaughter of cows, Bande Mataram and Tri colour flag to be given up, Coalition Ministries in Provinces and Muslim League to be recognised as the only Muslim representative Body. Some even urged 50% seats for Muslims in the Legislatures and acceptance of Urdu as National Language.

5. Now has come the demand for Pakistan—the cutting of India into two parts. The Muslims are themselves not a Nationalist minority but a nation. The nemesis has come. The Momins, Ahrars, Shias, Khojas, Krishaks, Nationalist Muslims—all oppose with one voice the vivisection. Gandhiji once said "vivisect me before you vivisect India". But now the draft of the basis for the terms of settlement between the Indian National Congress and the Muslim League formulated by Rajaji and approved by Gandhiji is before us. The Muslim League is already called a "Brahma Rishi",—as the sole representative of the Muslims. Gandhiji has agreed that after the termination of the war, a commission shall be appointed for demarcating contiguous districts in the North West and East of India, wherein the muslim population is in absolute majority and that in the areas thus demarcated, a plebiscite of *all the inhabitants* held on the basis of adult suffrage shall decide the issue of Pakistan. These terms shall be binding only in case of transfer by Britain of full power and responsibility for the Governance of India. Gandhiji wants the Muslim League now to endorse the Indian demand for independence and work for it.

Gandhiji thinks that Rajaji's formula is consistent with the Congress Resolution of self-determination. Does not the Congress Resolution contemplate the right of self-determination only to the units created on linguistic basis? Does not the Congress Constitution divide provinces on linguistic basis? Does it contemplate division on a religious basis?

Poor Rajaji thought that mere conceding the right of self-determination was innocuous and innocent and that before the actual plebiscite they could convince the people of the economic unworkability of the Pakistan areas and thus retain an Akhanda Hindusthan.

6. Mr. Jinnah comes with his next demand viz, (i) that the Hindus must see that the 'New state' is created in such a way that it is economically self-sufficient,—giving, if necessary, all adjoining lands as would make it a *real Sovereign State* ii) Added to it, the leader wants a '*corridor*' between the North-West and the North-East. (iii) Mr. Jinnah wants Pakistan even before Independence. (iv) He further wants,—lest Hindus joining with Nationalistic Muslims might set at naught the scheme,—that only the muslims must participate in the plebiscite. The Hindus and Sikhs of those areas, whose fate would be decided, should not have a voice in deciding their overlord. If they have no voice, what do they care who is their master—whether the muslims or the British. In fact, Mr. Jinnah wants the whole of Northern India.

(*Continued on page 6*)

The Rationalist.

Monday 21-8-1944.

THE BANK OF MYSORE

II

Recently the Bank obliged its shareholders by making a fresh issue of shares worth Rs. 20 lakhs for Rs. 50 lakhs. Each shareholder paid Rs. 250 for a Rs. 100 share issued by the Bank. So far as the Bank is concerned the Rs. 250 paid by him is worth only Rs. 100. The other Rs. 150 it has quietly pocketed.

This has been done, curiously enough, with the approval and sanction of the newly set up Capital Control Authority, an authority acting under the Defence of India Rules.

The object of the Capital Control Order under the Defence Act is to control the investments of the public in safe and right channels during the period of the War. The Company's Act itself, under which all Joint Stock Companies, including banks, work, is conceived with the object of protecting public money from rapacious adventurers. No Company ordinarily can say that it must be paid Rs. 200 or Rs. 300 for its Rs. 100 shares. Such a thing is repugnant to the spirit of Company Law. It would amount to a malpractice if it were done by any Company.

And yet such a practice is now given the backing and sanction of the Capital Control Authority of Government in the name of the Defence of India Act. If anything the Company's Act and the Defence Act should be enforced to prevent such open "debasement" of public investments, and not to encourage it. That the injudiciousness of the procedure should not have occurred to those exercising the authority is strange. It shows that men's minds have lost their bearings now-a-days, and do things hap-hazardly and without due care and thought.

If an individual received Rs. 200 from a person and gave a receipt for only Rs. 100 it would amount to cheating. If a Company received Rs. 200 from a shareholder and gave him share-scrips of Rs. 100 only it would be punishable. The object of the Defence of India Rules is to do rough justice quickly in the interests of public welfare and national welfare. To use it to give sanction to what is fundamentally unjust is hardly in the interests of public welfare. We trust that those concerned will reflect over the matter and see whether our observations are not just.

Our thoughts have made us digress. To return to the Mysore Bank, we are asked about the future dividend prospects of the Bank. The annual income of the Bank may be said to be about Rs. 15 lakhs. Establishment, taxes, and expenses may come to Rs. 9 lakhs out of it. Reserve Fund and bonus might take away Rs. 2½ lakhs. What is left for payment of dividend would be Rs. 3½ or 4 lakhs. So long as the share capital was Rs. 20 lakhs Rs. 2,80,000 was sufficient to pay a dividend of 14 per cent. But now that the capital is doubled the amount required to pay 14 per cent would be Rs. 5,60,000. But with the Rs. 4 lakhs or there-abouts that would be available the dividend possible would be 10 per cent or less.

Turning to the doleful report of the Tobacco Company, it is interesting to find that the Directorate includes the name of Mr. M. S. Ganesier, who canvassed for the Company's shares holding out rosy prospects at the inception of the Company. The other Directors are Messrs Nagappa Setty, Thangavelu Mudaliar, Marker, Sen, Khandwala and Javaraya. The last named is an ex-Market-

ing officer of the State. The present Chairman is Mr. Appadorai Mudaliar, who, we believe, was formerly Manager of the Company. Under what circumstances he left it we do not know.

The report signed by all these says, that the 7th year of the working of the Company "discloses a net loss of Rs. 16,659, without provision for depreciation of Rs. 65,000 for the previous years, and Rs. 78,000 for the 1943-44."

The Capital of the Company is Rs. 10 lakhs, on which there is a loan of Rs. 2½ lakhs in debentures. The results of the year't working by the Directors is a total loss of about Rs. 95,000, or one-eighth of its assets. Besides this there is a sum of Rs. 4,400 written off as time-barred debts due from the ryots. Last year a sum of Rs. 7,500 is said to have been written off similarly. Can the shareholder or the Government ask who is responsible for this time-barring and why he is not asked to make it good? We have heard complaints from growers that the dealings of the Company officials with the growers are far from satisfactory.

The credit of the Directorate of a public Company rests on its ability to work the Company at a profit. If it is to be run at a loss, there is no need for a Directorate of prosperous persons. The executive could themselves run it at a loss.

Not that we grudge the Directors their sitting fee of about Rs. 1400. But we are anxious that they should not earn along with it the discredit of running the Company at a loss. We think that Srimathi D. Sakamma did the right thing in resigning her membership of the Board, a little before the report of the Directors became due. It is however bold of the other Directors to have signed so unsatisfactory a report. We hope that there will be no occasion for such boldness next year. *Editor.*

NEW LIFE

THE RELIANCE INSURANCE COMPANY

We are informed that an important business venture of the State, the Reliance Insurance Compaany, Ltd., has changed hands. It was founded 21 years ago by the efforts of Messrs K- S. Thirupathi Balija & Co., and was one of three public companies carrying on Life Insurance Work in the State. Like most institutions in Mysore it had been stagnating during the last few years.

But now it is reported that Messrs Thirupathi & Co have made over the management to Mr. G. A. Acharya, one of the new star-business-men of the State. Mr. Acharya's dash, and enterprise, and sincerity have brought him to the front rank of the business-men of the State. When those qualities are brought to bear on the working of the Insurance Company, we think it will take a new lease of life, and rank among the rising Insurance Companies of India.

BOTTLING THE CLOUDS

It is one thing to find an explanation for something freakish such as green or red snow; quite another to decide what is the cause of rain. An American Professor attached to the Massachusetts Institute of Technology puts forward a theory that decaying vegetation may be responsible.

He arrived at this conclusion after three years' research, during which he spent much time on a mountain top, catching, bottling and later filtering clouds.

He reported recently to the American Association for the Advancement of Science that he had found minute quantities of sulphuric acid in clouds. These he believed, coagulated dust particles and vapour into rain. Whence came the sulphuric acid? It might have come from factory chimneys, but the Professor thinks that rotting vegetable matter is more likely responsible.

TWO KINDS OF HUMAN SKIN

A new theory that there are two kinds of human skin is reported in the Journal of the American Medical Association.

One is an oil-in-water structure, the other a water-in-oil type. In the first the microscopic, fatty particles are covered with a film of moisture. In the second the moisture forms the centre of the skin particle, surrounded by an oily film.

These two structures are given as the explanation of a host of common skin troubles, which do not yield to medical treatment easily, yet often mysteriously come and go without apparent cause.

CAUSE AND CURE

Soaps and skin lotions are both the cause and the cures in these cases, according to the explanation of the author of the theory, Dr. Herman Goodman of New York City. The soaps and lotions are emulsions, that is, droplets surrounded by films. Usually the soaps are oil-in-water structure. But they may be water-in-oil.

Thus they resemble the two human skin structures. They may irritate, Dr. Goodman says, if the lotion is of the opposite type to the skin. This he explains is why grandmothers used oil instead of soap on babies if the infant's skin was irritated by soap.

MAY CHANGE

The skin of a man or woman, Dr. Goodman further says, can change from one type to the other. That explains, he thinks, why a lotion which has been soothing for years, may abruptly fail.

The real cause of trouble is the skin itself, and the remedy is to find the soap or lotion which has the same structure as the skin.

Doctors James W. Jardon, Frank A. Dolce and Earl D. Osborne, all of Buffalo, say in the journal article that the majority of cases of housewives' eczema, one of the commonest and stubbornest skin disorders, are due to sensitivity to one of the ingredients in soaps and cleansers.

They name a dozen of these ingredients. Again the fault is the skin, not the ingredient, and the cure comes in finding a soap, or soap substitute or cleanser either lacking in the offending substance, or able to remove it from the skin.

(Continued from page 3)

Rajaji, in reply to Sir C. P. Ramaswamy Iyer, says that "Indian Culture was one and indivisible, and Indian Communications were one and indivisible and Indian Trade was one and indivisible even when we had many States." This is indeed rhetoric. Let us remember that many independent Sovereign states existed in India retaining its oneness because they all belonged to one Nation, one culture and one civilization.

An Independent Muslim State, or States, within India is an impracticable scheme Nobody knows what Pakistan really means. It would not be an economically sound scheme. Much less would it solve the minority issue.

In the Punjab and in Bengal they are only 5 to 7% in majority. They could not set up a purely Muslim League ministry anywhere, soon after the elections. They want a separation. The fault is not theirs. It is ours. We taught them to demand everything far in excess of their values. Hence the trouble. So, let us drop that idea. Let us in conjunction with all elements that would join hands freely, proceed in our fight for India's emancipation.

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HEROISM OF RANI DURGAVATI OF GARHA-MANDAL

(B. M. Gopala Rao, B A., (Hons.,) B.T., Department of Public Instruction, Mysore.)

Though the Indian women, in general, have always been content to play their worthy role of faithful wives and devoted mothers, instances are not lacking in Indian History of remarkable women, who, while possessing these traditional virtues, have showed not only a rare capacity in managing public affairs when called upon to do so, but also a still rarer intrepidity and heroism in facing fearful odds in the battle-field. Suffice it to mention only a few honoured names like those of Ranis Ahalya Bai of Indore, Lakshmammanni of Mysore and Lakshmi Bai of Jhansi to illustrate the point. A less familiar name, but one which undoubtedly belongs to the category of these illustrious women is that of Rani Durgavati of Garha-Mandal, a contemporary of the emperor Akbar.

The early part of Durgavati's life was as romantic as the latter was heroic. She was the daughter of the Raja of Mahoba who belonged to the Chandel clan of Rajputs. Durgavati was renowned for her beauty and she was, therefore, sought after in marriage by many a local prince. Dalpat Sah, a Raja of Garha-Mandal (now forming the northern part of the Central Provinces), also was one of the suitors. He was the ruler of an extensive territory consisting of fifty-two *garhs* or districts inherited from his father Sangram Sah. They comprised Saugor, Damoh and possibly Bhopal, the Narbada valley, and Mandla and Seoni on the Satpura highlands. Dalpat was also gifted with a remarkably handsome personality. Though he was thus a suitable match for Durgavati in every respect, there was an insuperable difficulty in the way of their marriage on account of his inferiority of caste. The poor but proud Raja of Mahoba, therefore, refused to give his daughter in marriage to him, putting forward the plausible excuse that she had already been betrothed to another prince. But the principal parties concerned in the affair—Dalpat and Durgavati—were both keen on marrying each other. She, therefore, intimated to him that he should either employ force to take her or abandon altogether the hope of having her for wife. Encouraged by Durgavati's words, Dalpat marched against the Raja of Mahoba with all the troops he could muster, defeated in the battle the combined forces of the Raja and of his rival and brought her to the fort of Singorgarh in the Damoh district. Unfortunately, however, their happiness did not last long, Dalpat having dead four years after their marriage. He left behind him his son Vir Narayan, a child of three years, as his successor. On Durgavati's shoulders fell the onerous responsibility of governing the extensive dominions of her deceased husband on behalf of her minor son.

Rani Durgavati was qualified in every way to discharge creditably the duties of her office as the regent. She had wisdom, courage, capacity and liberality. She was skilled in the use of the gun and the bow and was very fond of hunting. It is said that whenever she heard that a tiger had made its appearance, she did not even drink water till she had shot it. Her solicitude for the welfare of her people prompted her to undertake many works of public utility. She constructed a great reservoir near Jubbalpore and it was called after her, "Rani Talab" or the "Queen's Pond." "The Chery Talab" or the slave's pond situated nearby was called after one of her maid-servants. It is said that the maid-servant requested her mistress to order the labourers employed in constructing the large tank, to remove by digging from the site she had chosen a load of earth every evening before they finished their day's work and that the tank known after her was constructed in this manner. "The Adhar Talab" called after the chief minister of Durgavati and situated at a distance of about 3 miles from Jubbalpore on the Mirzapur road was constructed by her minister, Adhar. Besides these, the Rani carried out many useful works in Garha and some at Mandla during the fifteen years of her regency. Her administration was, in short, characterised by liberal principles and enlightened benevolence. It is not surprising, therefore, that her name was remembered with gratitude, long after her death, by the people of the country over which she ruled.

(To be continued)

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MYSORE ENGINEERS

Presidentirl speech of Mr. M. Narasimaiya, B.A., C.E.' M.I.E., Chief Engineer, at the gathering of Mysore Engineers, held recently :

Gentlemen,

I sincerely thank you for your having so kindly asked me to inaugurate the Branch of the Mysore Engineers' Association at Mysore. In my address at the last session, I suggested that the activities of the Association should not be confined only to the annual session and might be spread over the whole year and as a matter of convenience it might have branches in different centres over the whole State. I am happy that the suggestion has been adopted and arrangements made for the opening of such centres.

I wish to congratulate the organisers of this meeting and have very confidence that this institution will grow from strength to strength, the technical talent available in the environs of Mysore City being of a high order in quality and quantity. I have been told by our Secretary of the Mysore

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Engineers' Association that under the present bye-laws there is no provision for the opening of local centres. He, however, kindly suggested that this meeting may be taken as having been arranged for by the Association to get over this technical difficulty. We will have the bye-laws amended in a suitable manner to provide for such centres. In the meanwhile, I request you to accept this suggestion as it is always essential that we should abide by the Rules and Regulations laid for our conduct and framed by ourselves.

It is a happy augury that the first branch should have been organised at Mysore, the Capital of our State and where our beloved Sovereign resides. As everyone of you is aware, this city has been always a centre of great learning in fine-arts, such as music, painting, architecture and of Vedic and Sanskrit education. It is needless to add that these are flourishing because of the munificence of Royal patronage.

Mysore City with its finely laid out parks, the beautiful Royal Palace, the more recent edifices of the University, Medical Institutions, the stately pile of Railway and Exhibition Buildings, its several factories, is a centre of varied activities. Still the city has not lost its individual characteristic which has earned for itself the name "Garden City".

The Cauvery River of hallowed distinction flows through this part of the country, bestowing its blessings in all abundance throughout its course in our land. Our forebears have developed a wonderful system of irrigation with their limited resources at the time and the whole valley has become a great granary. Under the benign administration of our Rulers in the past few years, the modern science and knowledge in Engineering have rendered it possible to create a beautiful lake and a magnificent system of canals, almost a stream of this valuable element debouching into another valley through a tunnel, a highly technical piece of Engineering work done by the Mysore Engineers.

Under the agreement with the Government of Madras, we are entitled to develop in this valley an additional extent of 110,000 acres of irrigation. Various schemes are under contemplation to meet this end within the specified period. The Irwin Canal now irrigating nearly 90,000 acres, with the Sugar Factory depending on it, and the various interrelated problems connected therewith, such as prevention of malaria, satisfactory distribution of water, drainage etc., have created a big field for continuous work. I am aware that our Engineers in their Official capacity have been rendering yeomen service, but I wish you to bring up these problems on this Court platform so that keen interest in the problem might be stimulated in our young Engineers and the benefit of experienced Engineers utilised for the furtherance of the objects. You are aware that at the last session one of our Members, Mr. C. N. Shama Rao, read a paper on "Bangalore Water Supply". This problem has been of continuous urgency during the last several years.

He made very interesting and valuable suggestions in that paper. As promised at the time, we formed a Sub-Committee to consider the above and we had the first meeting the other day. You will be interested to hear that we had a lively discussion and have arrived at certain conclusions on the preliminaries of the question. Further meetings are proposed to be held. In a similar manner, such important questions may be thrashed out outside the official purview.

A Hydraulic Research Station has just been established on sound lines at Krishnarajasagar. I earnestly hope that you will all take interest in its activities and develop the Station to achieve results of practical value.

Amongst the Engineering achievements in the neighbourhood of Mysore is the most magnificent Durbar Hall of the Royal Palace. All of you are aware that is a piece of high technical skill almost entirely a creation of my respected friend and colleague Rajasevasakta Narayan V. Bapat under the direct guidance of the late His Highness Sri Krishnaraja Wadiyar of revered memory.

Magnificent as are these achievements, much more still remains to be done. I am sure that this aspect of the problem will receive attention at your hands in your periodical meetings and do not wish to dilate upon it. The long drawn out negotiations with our neighbours—I mean the Government of Madras—in regard to the sharing of waters, the various technical issues that rose therefrom, the data collected and inferences drawn under joint observations and deliberations,—deserve to be chronicled in a series of articles and I commend this suggestion for your consideration. I am sure that such a collection will be a valuable contribution to the knowledge of Engineering.

(Continued on page 7)

The Rationalist.

Monday 28-8-1944.

EXILED KINGS

Napoleon wrote to his brother, Joseph Bonaparte, whom he had made King of Naples and who had been ousted, "An exiled and vagabond king is a silly personage."

Napoleon himself was equal to anything. He was an incarnation of dignity, who could comport himself suitably to all occasions, be it as a Corporal, or as a General, Consul, Conqueror, or exile. But if he thrust greatness on his undeserving brothers, he could not expect them to be equal to it. Joseph, exiled king of Naples, became mere Joseph Bonaparte as he was before. It would have been silly if he had carried the dignity of his temporary kingship into his exile.

If Napoleon's remark were true, it would be rather hard on the numerous kings who are exiled from their kingdoms in Europe and elsewhere to-day.

Lord Northcliffe, describing what was meant by "News" to one of his Editors once said, "If a dog bites a man it is not news; if a man bites a dog it is news. King Alphonso smiling is not news, because he is always smiling; but King Alphonso frowning is news."

Alphonso, exiled King of Spain, even Mysoreans have seen, with the set smile. To live year after year in exile, and keep up that cheerful, not idiotic, smile on all occasions, requires courage, and deserves to be admired.

Else what is the kind of life that we would wish Queen Wilhelmina of Holland, or King Haakon of Norway, or King George of Greece, or King Amanulla of Afghanistan, or King Abdur Rahman of Turkey to lead? Live in a room, looking at their sceptre and crown if they have brought them away with them, refuse to see anybody or go anywhere, and mope?

Certainly not. Exiled kings are no less human than retired Dewans, or former Ministers, or impoverished Millionaires.

The Ex-Kaiser prepared for and fought a great war, and when exiled lived the life of an ordinary house-holder, and saw the nation that he had made rise up again and fight another great war!

We recall the tragic picture that King Negus of Abyssinia presented when, being dethroned and sent into exile by Mussolini, he appeared before the bar of the League of Nations, and presenting his case, urged them to be men and punish the aggressor.

But successful and self-seeking statesmen could not be expected to fight for ideals. They mouth ideals loudly and glibly, but fight only in self-interest. Therefore the scion of the most ancient kingdom in the world had to live like an ordinary English citizen shorn of all the aids to kingly dignity. But God has smiled on him again and he has returned to his former state.

There is an interesting story of king George of Greece who is an exile in England for the second time. The first time he had been an exile for 11 years, and then in 1935 was called back to his throne. Paying a private visit to England in 1937, "it was then that I met the tall, debonair royal visitor at a quiet cocktail party," says an English man of letters. "Our hostess told me that King George had arrived unexpectedly early and so had taken her parlour-maid, who was new and rather untrained, by surprise. On opening the door the girl exclaimed; 'Good lor', are you the King of Greece?"

"When he is in England", the writer adds, "King George lives in a very quiet hotel. We talked for a minute or two at the party on the subject of Kingship, and I asked him if he would not prefer to be plain Mr. Smith?" He laughed heartily and said; "well, perhaps not quite 'plain Mr. Smith'!"

What else could we expect? Every king cannot expect a long reign and a peaceful death. In troublous times either his own people will rebel and shoot him as the Russians shot Emperor Alexander, or enemies will capture and imprison him as Napoleon himself was imprisoned in St. Helena, or intern him as the Ex-Kaiser was interned in Doorne.

The others have to wander about in foreign lands like King Carol of Roumania, King Zog of Albania, or King Michael and King Haakon and Queen Wilhelmina.

It has been the case in all ages and in all countries. Savitri's father-in-law, Dyumatsena, Nala, Harischandra and others in Epic times, Humayun, Shivaji, numerous Rajput and other kings of more recent times, have had to give up their kingdoms and wander about aimlessly. Even in our own day one or another Indian prince is always on the move, permanently exiled like the Maharaja of Nabha or Indore, or asked to keep out of the State for a time by the officers of the sovereign power. They go and count days in Deauville or Hollywood, and seek to forget their indignity in the pleasures of those surroundings.

After all, kings are human. Some of them may lack dignity and appear silly even when acting as kings. Some may maintain their dignity whatever befall. Francis I of France, when he was defeated in the battle of Pavia by Spain and England combined, conveyed the news to his mother with the words that "nothing remained to him but honour and life." Louis XVIII of France, asked when in exile to renounce his claim to the French throne, replied, that he was ignorant of the designs of Providence, but was aware of the obligations of his rank; as a Christian he would perform those obligations to his latest breath; son of St. Louis he would respect himself even in chains; successor of Francis I, he would say, like him "All is lost save honour!"

And Charles I of England, about to be beheaded on the scaffold, said, "I go from a corruptible to an incorruptible crown, where no disturbance can take place."

Could we expect any one to comport himself with greater dignity than any of these?

Editor.

GOD

"God alone knows why He placed such wild desires into the frame-work of our beings. But is there a God? I sometimes wonder. When I think of men and women and children rent asunder by the bombs of warring nations I cannot but decide against the possibility. But when I think of the mysteries of life and birth itself, the amazing machinery of the body and the human brain, the impulse to propagate one's species, the sight of a squirming pink bodied child that grows to be a thinking, talking man or woman, the beauty of a tree or a bed of flowers, the smell of rain on hot earth, there remain few stones upon each other in my barrier against God!"

J. H. A.

MARRIAGE

Chi. RAJAMANICKAVELU, son of Mr. V. Sundaramurthy, Bangalore, with Sou. SUSEELADEVI, niece of Mr. B. Jayaram, Sheshadri Road, Bangalore, on Friday the 25th inst. at "Manickavelu Mansion", Palace Road, Bangalore.

HEROISM OF RANI DURGAVATI OF GARHA-MANDAL

(B. M. Gopala Rao, B.A., (Hons.,) B.T., Department of Public Instruction, Mysore.)

(Continued from last issue)

According to Abul Fazl, Gadha-Katanga or Garha-Katinka, as the dominions of Durgavati were called, was an extensive country containing 70,000 inhabited villages. 23,000 cultivated villages were in her possession and in 12,000 of these, she had appointed Sheqdars or resident governors, while the other villages acknowledged her authority and their headmen were under her control. By virtue of her great ability she brought the whole country under her sway. There were also in her dominions many populous towns and cities and a large number of forts. Her army consisted of 20,000 cavalry and 1,000 elephants. Besides, she had enormous financial resources in the shape of a vast treasure accumulated by the previous rulers.

The wealth and prosperity of the country attracted the ambitious eye of the emperor Akbar and he, accordingly, in 1564 directed Asaf Khan, the Governor of Kara and the Eastern Provinces, to invade Durgavati's dominions. Even before he received the orders of the emperor, Asaf Khan had entertained thoughts of conquest of this valuable territory and sent spies to ascertain the condition of the country. Coming to know that there were vast collections of treasure available, he had begun hostilities by repeated incursions into the frontier villages. On receipt of the emperor's orders, he collected 10,000 cavalry and a large infantry and invaded Durgavati's territories.

When it came to be known that the enemy had reached Damoh, one of the important cities, the morale of the Rani's troops was greatly affected and many of the soldiers deserted. Adhar, her chief financial minister and sometime ambassador at Delhi, attempted to pursuade the Queen not to give fight to the enemy under the circumstances. But Durgavati was of opinion that it was better to die with honour than to live with ignominy. Accordingly, she advanced at the head of her troops and met the enemy's forces near the fort of Singorgarh in Damoh. Being defeated in this action, she retreated past Garha towards Mandal and took up her position in a narrow defile, about 12 miles east of Garha. This, her final stand, was made between Garha and Mandal, now in the Jubbalpore District. Asaf Khan pursued the Rani in her retreat. His artillery, however, did not keep pace with him and his attempt, therefore to take the pass proved abortive, he being repulsed by the Rani's troops with great loss. A good tactician that she was, Durgavati wished to take advantage of the victory she had gained and accordingly, proposed to some of her officers to take the enemy by surprise by launching an attack that night. She knew that it would be impossible for her to hold the pass against Asaf Khan, if he brought his train of artillery into action in the next morning. Unfortunately for the queen, however, none of her followers could appreciate the wisdom of the proposal and so it had to be abandoned.

The next morning what the Rani had foreseen happened. Asaf Khan came with his artillery and renewed his efforts to take the pass. The queen mounted on her elephant named Sarman, came to the entrance of the pass. Having drawn up her forces in battle array, she prepared to give battle to the imperial troops. The opposing armies encountered each other and there was a severe hand-to-hand fighting. Though the queen's troops fought bravely to hold the pass, they could not withstand for long the cannon fire and were forced to give way. On this occasion the Rani's son, Vir Narayan, who was about 18 years of age, fought bravely and drove back the advancing forces thrice in the course of the day. Unluckily, however, he was severely wounded in his third attempt and had to be removed to a place of safety. A false report spread among the troops that the prince was dead. The soldiers becoming panic-stricken, many of them deserted. The worst misfortune of all was the sudden rise of the river in the rear of the position which had been nearly dry a few hours before the action commenced.

(To be continued)

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(*Continued from page 3*)

There is probably an impression in the minds of our young Engineers that when a paper has to be placed before this Association it should always involve some high technical detail or concern a big work. But, may I say that in the day to day business of our profession several intricate problems requiring skill and ingenuity arise and are solved. It will be a matter of great assistance to the profession if such incidents are reduced to writing. They will be of practical value. It is not given to every individual to be connected with big works all through one's career, but, as I mentioned the scope for the exercise of one's capacity is always there, however humble the sphere may be.

I therefore appeal to you all to come forward with your valued effort in this field as such a move is sure to result in a closely knit body of Engineers with a common goal of acquisition of knowledge and greater service to our country.

Greater and greater will be the need for such a concerted action in the period to come when complicated problems and a great surge of activity will appear. Signs are already on the horizon and my friend, Mr. P. H. Krishna Rao, energetic, highly intelligent and dynamic Development Commissioner of our State, who has been sparing no pains to develop these ideas on practical lines, will speak to us in his inimitable way and I do not wish to forestall him.

Mysore at no time has lagged behind and is always in the vanguard of modern progress in all fields and I feel no hesitation in insisting that it shall continue to do so in the keen competition and hustle that is sure to come into existence after the war.

It is of interest for us to know that so far as we in Mysore are concerned it is not one of reconstruction, but of continued and progressive development. In line with the schemes that are on the anvil for the whole of India, planning for a period of 15 years has been undertaken and much ground has been covered under the various heads. There is no item where an Engineer does not figure—say, Road Development, "Grow More Food" drive, Industries Development, Railway Expansion or Hydro-Electric Development.

While talking about Hydro-Electric Development, I should like to take this opportunity to pay on behalf of the Association and Mysore Engineers our tribute to the great achievement secured by my respected friend Mr. Hayath, and his band of devoted and efficient staff of Engineers. While the unfortunate tragedy overtook us a few months back, terrible gloom was cast over the whole State and there was a more or less total paralysis of activities and it seemed that the situation was beyond repair for a long period. While the disaster was of a nature that would have laid down any humble being, the question of resuscitating a good portion of the plant was grappled with vigour and robust optimism. I have personal knowledge of the manner it was tackled. A programme was laid down for "Regeneration of the plant" and with exemplary "drive" the work was organised at a high standard of efficiency and completed as per schedule. This has evoked admiration and gratitude of the whole State and it is as it should be. Gentlemen, there have been in the life of Engineers a few such occasions when the conditions apparently considered hopeless were got over, indomitable courage and resourcefulness and high sense of devotion to duty having been brought to play. God willing, I have every hope that these traditions handed down to us will be handed over to our successors, untarnished and with added glory.

The achievements so far secured are of no mean order and I wish to say on behalf of the Engineers that we shall look forward to an era of greater and greater glory under the gracious Rule of our beloved Sovereign whose solicitude to the welfare of the people of the State is unbounded.

Gentlemen, I thank you once again for the great honour you have done me and wish you all success.

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INDIAN FREEDOM

Mr. RAO BAHADUR M. RAMASWAMY writes:

Indians have been expressing in unequivocal terms their desire to be free and occupy an honoured position among the nations of the world. The attempts made by the Indians from the last half a century to secure the Indian freedom has produced no substantial results. On the other hand, new problems have arisen and retarded the political progress of India. Grave mistakes have been committed in not settling the political position of India earlier. Most awkward and impossible problems have arisen by inordinate delay in solving the Indian freedom.

It is unfortunate that having failed continuously to secure the Indian freedom, both Mahatma Gandhi and Mr. Rajagopalachari should have now concluded that by conceding Pakistan to Mr. Jinnah, complete independence for India will be secured and there will be happiness and prosperity in India with two or more independent sovereign states side by side. It is rather surprising how by creating Pakistan in two corners of the country, the Muslims all over India will be satisfied. What about the similar demands of the Muslims living in the Central and Southern India? What will be the position of the Non-Muslims in the Pakistan? Will the Muslims and Non-Muslims respectively have the religious freedom in Hindustan and Pakistan?

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If it is to be decided by Mr. Jinnah and Mahatmaji that Muslims and Non-Muslims living in Hindustan and Pakistan shall have religious and individual economic freedom, where comes the necessity of dividing India?

India would be a great democracy in the new world if it is undivided with 400 million population. Why, with her natural resources and teeming population, India will be one of the great powers in the world. Be he a Muslim or a Hindu, if he knows only the united strength of all India, he will surely like to be a citizen of United India. In our anxiety to secure early some kind of freedom for the country if India is divided, neither the Muslim nor the Hindu will be benefited. The divided India with all the independence will not be better than Czeckoslovakia or Serbia in Europe. Once the seeds of division are sown in the country, they sprout like rank vegetation. Any attempt to check the poisonous growth later on will be beyond the control of any leader, be he a Muslim or Hindu. It has taken nearly two centuries for Britain to build up the present United India. It is the master stroke of the British politics in the world that Britain has created a United India. No honest Indian can deny the greatness of the English people in having one consolidated India. Divided Indian independent sovereignties cannot make marked progress economically or culturally. Instead of progress in the post-war reconstruction, the divided India will have to be busy with vivisection of India into innumerable groups. Suggestion is also made from interested quarters that instead of one United India having Dominion Status, several sovereign states of India can have Dominion Status in the Empire.

It is seen that vivisection of India will reduce the country into insignificance and there will be perpetual worry to the country. It is also possible other foreign powers may interest themselves in the new sovereign states of India. One of the reasons for the Congress to reject the Cripps' proposals was, it suggested scope for the vivisection of the country. The prosperity of India depends much on the existence of a powerful Central Government to advise the Provincial Governments on important matters and administer also all India defence. There may be any number of states or provinces in India rearranged. But there must be one representative Central Government to control and direct the several States and Provinces. Both Muslims and Hindus shall adjust their differences by constant heart to heart talks.

The Indian freedom cannot be obtained and it will not be perfect without the co-operation of Indian princes and other minorities such as Sikhs. Above all, the British Government must itself be an important party and lead the settlement of Indian freedom. Britain has declared in very clear terms that India shall have freedom soon after the war. It is natural that when the British Government is engaged in the dreadful war, it is anxious that there shall be no diversion in her efforts to win the war. Similarly, the Indian princes also are not informed in clear terms what sort of relationship there will be between their states and the new free India. These matters shall be taken up for discussion immediately and an agreement is to be reached. If Indian leaders feel shy about settling these complicated questions, there will be further unnecessary delay in settling the question of Indian freedom. It is most cruel to throw always the whole burden of settling the question of Indian freedom on Mahatmaji. There are the Congress, the Indian princes, the Muslim League, the Hindu Mahasabha, the Liberals, the Sikhs, the Majlis, the Indian Christians, and the British Government. A Round Table Conference of all the delegates of these parties shall be arranged immediately. Better such a conference is called by Mahatmaji, Mr. Jinnah, Sir Tej Bahadur Sapru and Mr. Savarkar. The British Government shall be assured by such a conference that the first responsibility of free India will be to render all help to Britain and her Allies to win the war as early as possible. The Indian princes also shall be assured that they will be constitutional monarchs like the King of England with the gradual introduction of parliamentary Government in their States. Marquess of Linlithgow had already declared on behalf of the British Government that the Indian geographical unity shall not be disturbed. All parties including Indian princes had accepted federation for India. The British Government has to declare in most unequivocal terms that free India will be a federated Dominion in the Empire. Then only, all the parties will come to some conclusion. The minorities, big or small, will have residuary right as regards their cultural and religious developmen in the new free India.

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The Rationalist.

Monday 4-9-1944.

FIVE YEARS

Thus we have reached the end of 5 years of the war. And it looks as though we are before long reaching the end of the war itself.

A lama in bay dress in a Calcutta tram is said to have prophesied the end of the war on the 24th October. Another, a believer in the mysticism of numbers, declares that the war will be over on the 9th, or 18th or 27th of this month.

If it does the world will heave a long pent up sigh of relief. Our greatest war, the Mahabharata, was a eighteen days' war. We have heard of a Seven Years' War, a Thirty years' War, and a Hundred years' War. But though this war is still comparatively short, its destruction surpasses that of the Hundred years' War.

It is not a case of two factions or two nations fighting and the rest going their way. It is as though the whole world were two men and were fighting in deadly earnest.

It is a war on land, in the air, and on the sea. It is a war of long range over several continents, and it is a war in which millions of men fight, and other millions of men and women have to help them to fight.

The Libyan front was 1500 miles in extent. The Russian front also was 1500 miles. In the South East Asia Zone the aerial front from Calcutta to Rangoon is 800 miles, and the naval front from Ceylon to Dutch Indies is 2500 miles, and from Pearl Harbour to New Guinea 3000 miles!

You can imagine the long range and vast scale of the destruction caused by so widespread a conflict. Every nation is living beyond its means, spending many times beyond its capacity, and suffering unendurable hardships. To expect them to go on like this much longer is like spurring a race horse to keep on at top-speed, not for 2 or 3 minutes, but from hour to hour.

Therefore one hopes that before long the combatant leaders will have reached the right frame of mind to end the war and leave the nations in peace.

The war has called forth a great effort of brains and energy in those organising for victory. But the qualities which have organised the victory should be laid aside like the other war weapons, and not be carried into the peace camp.

The dictatorial temperament of the victor has given the world only temporary peace in the past, and has always been the seed of a subsequent war.

The spirit of the peace camp should be one of yielding, tolerance, and helpfulness, for thus may an understanding giving the largest measure of satisfaction to the world at large be reached.

When Clemenceau and Lloyd George torpedowed Woodrow Wilson's proposal and gave the world the Versailles' Treaty, they must have felt very elated at their achievement. But Lloyd George has lived to see that treaty go up in smoke, to see Clemenceau's France devastated from end to end, and to see England's own foundations shaken to the very roots!

So we see how men are apt to err in their calculations.

Hitler himself must have felt two urges, to wreak revenge and to raise Germany to European dominance. Revenge has been wreaked, but, instead of the dominance,

defeat and disgrace, utter and complete, seems to be imminent. And he and his nation have to exclaim like Satan in Hell,

"Farewell, happy fields, where Joy for ever dwells,
Hail horrors! hail infernal world!
And thou profoundest Hell,
Receive thy new possessor!"

The three major Allied Powers, England, U.S.A. and Russia, would seem anxious to guide the future of the world. But we cannot help doubting whether there is sufficient understanding between the three to work as a team. It is also doubtful whether the rest of the world will be willing to take orders from and be herded by these three.

For there is no great nation to-day; not Britain after the loss of Singapore, and the need for supplies from U.S.A.; not U.S.A. with the memory of Pearl Harbour and the loss of Philippines; and not Russia which both Finland and Germany had each made almost to reel.

Every nation to-day, however great, needs help from others, and all are mutually dependent.

The politicians at the Peace Camp should remember that. Otherwise they will only be signing a second Versailles' Treaty!

Stalin is reported to have described the essentials of some kind of lasting peace as "Abolition of racial exclusiveness, equality of nations and integrity of their territories, liberation of enslaved nations and restoration of sovereign rights, the right of every nation to arrange its affairs as it wishes, economic aid to nations that have suffered, and restoration of democratic liberties."

A good description. We hope he will put them into practice in the countries he has occupied, and so serve as an example to Messrs Churchill and Roosevelt. We hope that Messrs Churchill and Roosevelt will have the far-sighted statesmanship and loftiness of mind to make those principles the basis of their Peace efforts!

Editor.

NATIONAL WAR FRONT

WEEKLY REPORT OF THE ACTIVITIES OF THE NATIONAL WAR FRONT IN KOLAR GOLD FIELDS, SANITARY BOARD AREA, DURING THE WEEK ENDING WITH 18TH AUGUST 1944.

During the week ending with Friday the 18th inst. there were four meetings in this area. On 15-8-44 a meeting was held at Parandahalli Village in No. 3 Group and Mr. G. Muni Reddy addressed a gathering of nearly 200 persons in Telugu, explaining some of the recent Posters which had been received here. Some posters were also affixed in prominent places of the village.

Within the K. G. F. mining area, as usual Mr. I. Balakrishnan addressed a crowd in front of Robertsonpet market on 13-8-44 in Tamil and then two more meetings, one on 16-8-44 in Henry's Line, Nundydroog Mines, and another on 18-8-44, in Oriental Lines in the same Mines with the aid of Magic Lantern slides and War Films. Each one of the meetings was attended by 400 to 500 persons. The Lecturer explained in Tamil, the recent War News of the European Theatre and the arrangement made by our Government to secure to the public clothes and food-stuffs at cheap rates, possible under the present war conditions, by passing various orders to control the supplies and prices of the said commodities.

RURAL DEVELOPMENT

In the announcement of the Tour Programme of the Special Officer for Rural Development published last week the visit to Hassan on 30-9-44 is to be deemed cancelled

WHY WORRY?

Mr. Gloome was looking even gloomier than usual when Mr. Bright called. He declared he wasn't feeling very well.

"Have you seen your doctor?" Bright asked.

"Yes, but he says there's nothing wrong with me."

"Then," Bright pointed out, "you've got only two things to worry about—either the doctor's right or the doctor's wrong. If the doctor's right, you've got nothing to worry about. If the doctor's wrong you've got only two things to worry about—either you're going to get better or you're going to get worse. If you get worse you've only two things to worry about—either the nurse they'll send you will be one of the hardfaced clever sort, or she'll be one of those pretty ones. If she's the hardfaced clever sort, you've got nothing to worry about .... and if she's pretty you'll be so busy trying to get better you'll have no time to worry! So why worry!"

'CUTE BOY

"Do you believe in prayer?" Tommy asked the vicar.

"Certainly I do!" said the vicar.

"Do you think if I prayed hard enough I would get a nice big gold watch like you've got?"

"Certainly, if you had as much faith as I have."

"Well," said Tommy, "you give me your watch, and *you* pray for another!"

IPECACUANHA

The small boy asked the chemist for two-penny-worth of ipecacuanha. "And, please," he said, "Mummy says will you charge it to her account."

"Yes, little man," answered the chemist, "and what is your name?"

"Higglespeake."

The day was sultry.

"Here you are," said the chemist. "Tell your mother she can have it for nothing. I'm not going to write ipecacuanha and Higglespeake on a day like this just for twopence!"

* * *

He must have been an Adult Education product. Ed.

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HEROISM OF RANI DURGAVATI OF GARHA-MANDAL

(B. M. Gopala Rao, B.A., (Hons.,) B T., Department of Public Instruction, Mysore.)

(Continued from last issue)

Finding that her retreat was impossible, Durgavati determined to fight to the last. Though there were not more than 300 soldiers on her side, she continued to fight bravely. In the course of the battle, she was struck by an arrow on her right temple, but she courageously pulled it out. In her attempt to do so, the arrow was broken and the barb was left behind. Immediately after, another arrow struck her in the neck. Even this the Rani managed to draw out, but the great pain that was caused in the process made her fall into a swoon. When she gained consciousness shortly after, she made a heart-rending appeal to her minister, Adhar, to kill her. In the words of Abul Fazl, she is stated to have said as follows: "I ever laboured to educate and consider you that one day you might be of service. To-day is a day in which I am overcome in battle. God forbid that I be also overcome in name and honour, and that I fall into the hands of the enemy; act like a faithful servant, and dispose of me by this sharp dagger." The loyal minister, however, loved her too well to comply with this dreadful request and offered, on the other hand, to take her away from the battle-field on his swift elephant. When Durgavati heard these words, she grew angry and reproached for making such a disgraceful proposal. Taking out her dagger, she stabbed herself and died in a heroic manner. Along with her, many of her faithful followers also fell. Asaf Khan gained a great victory and a thousand elephants and a large booty fell into his hands.

Rani Durgavati was buried at the place where she fell. The veneration in which her memory was held by the subsequent generations of her countrymen and how her exploits lived in popular imagination, centuries after her death, is well brought out by Sleeman. Says Sleeman: "On her tomb to this day the passing stranger thinks it necessary to place, as a votive offering, one of the fairest he can find of those beautiful specimens of white crystal, in which the hills in this quarter abound. Two rocks lie by her side which are supposed by the people to be her drums converted into stone; and strange stories are told of their being occasionally heard to sound in the stillness of the night, by the people of the nearest villages."

The subsequent events may be briefly stated as follows. Two months later, Asaf Khan laid siege to Chauragarh where Vir Narayan was staying. After a short struggle, the fort, with all its immense treasures, was captured. Vir Narayan died fighting, while all the women practised Jauhar, though two of them the Rani's sister and the affianced bride of Vir Narayan, survived by chance and were forced to enter Akbar's harem. Later, Chandra Sah, brother of Dalpat, obtained recognition of his succession by ceding to Akbar the districts which were afterwards formed into the State of Bhopal.

It is needless to consider whether Akbar had any 'moral justfication' for waging war against Rani Durgavati. It must be remembered that Akbar was essentially a great conqueror and empire-builder. Empire is the child of aggrandisement and no conquest of any emperor can ever be justified on moral grounds. The more pertinent point to note would be that the great emperor treated with his accustomed magnanimity the fallen family of Garha-Mandla rulers in the person of Chandra Sah by recognising his succession to the chiefship.

Rani Durgavati is a shining example of those high-souled women who hold their honour and independence above everything else. She was great as a queen and even greater as a woman in that she preferred death by her own hand to possible dishonour or the golden chains of ignoble vassalage!

AUTHORITIES CONSULTED:

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3. Sleeman's Rambles and Recollections of an Indian official. Ed. by V. A. Smith.
4. Akbar the Great Moghul—V. A. Smith.
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6. The Imperial Gazetteer of India, Vols. X, XI, XVII, XVIII.

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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 52] MONDAY 11—9—1944 [PRICE 0—1—6

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CHURCHILL'S ESCAPES

There is a story that once, after Earl Baldwin had been overruled at a cabinet meeting, he told a friend: "Well I had made up my mind, but then Winston came along with his hundred-horse-power brain, and what was I to do?" To-day we thank God for that same "hundred-horse-power brain"—in the sure confidence that it will also upset Hitler's plans!

The Right Hon. Winston Spencer Churchill, M.P., C.H., has been preserved for this great hour through a hundred chances—by water, on land, in the air. Many times he has stood in the shadow of the wings of death. Always the Grim Messenger has passed on!

At eighteen he was on holiday at Bournemouth. A younger brother and a cousin proposed a chase. Good-naturedly, Winston Churchill agreed to be their quarry. Trying to shake off pursuit, he started to cross a rustic bridge over a chine. But his pursuers were hunting separately. When he reached the centre of the bridge he was trapped. His brother waited for him at one end; his cousin at the other.

The chine was full of firs, the tops of which reached the footway of the bridge. Young Winston asked himself if it wouldn't be possible to jump on one of the trees and slide down it. If he broke off each tier of branches as he descended, his fall would be broken.

TOUCH AND GO

He decided it was possible—and tried it. "The argument," he tells us in "My Early Life", "was correct, the data were absolutely wrong. It was three days before I regained consciousness, and more than three months before I crawled from my bed. The measured fall was twenty-nine feet on to hard ground!" It was touch and go that he lived.

A little later Winston Churchill was nearly drowned in the Lake of Lausanne. The wind carried away the boat from which he was bathing, far from the shore. Once or twice he had nearly regained it, when a fresh gust sent it dancing away once more. But he swam for his life—and won!

He passed through Sandhurst and received his commission. During the next few years, wherever the bright eyes of danger beckoned, there was Winston Churchill. If there was a war anywhere he applied for leave to join in. He won his spurs as war correspondent on the Indian Frontier. He took part—at Omdurman—in the last great cavalry charge in history. In South Africa, when he escaped from a Boer prison camp, a reward of £25 was offered for him, "dead or alive". Hitler would pay more to-day!

Winston Churchill's experience as prisoner of war was the reward of punctuality. He caught an early-morning armoured train which a fellow-correspondent missed. And the train ran into trouble.

The other correspondent was Leo Amery, now Secretary of State for India. A year or so ago, discussing early rising with Churchill, Amery recalled this incident. It was, he pointed out, the early worm that had been caught.

"If I had not been early I should not have been caught," replied Churchill. "But if I had not been caught I could not have escaped, and my imprisonment and escape provided me with materials for lectures and a book which brought me in enough money to get into Parliament in 1900—ten years before you!"

D. R.

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TRUTH ABOUT INFLATION

Chief among the financial dangers of war-time is inflation. It is worthwhile to try to get a clear idea of what it is and how it arises, writes an English Financier.

Most people know that inflation means that money is losing value. "The pound is only worth ten bob," we used to say during the inflation which was unwisely allowed to take place at the end of last war. If you took your pound to the butcher, baker, tailor or any other tradesman, his prices were so high that you got no more for it than for ten shillings in the days before that war.

In this matter of money's supposed value and its purchasing power you have the two elements by which inflation is known, just as influenza or a fever is recognized by a high temparature. They are high and rising prices and low and falling value of money—they are not really two things but the two sides of the same thing.

In this country the post-1918 inflation was slow and was finally checked. We never saw anything of its real terrors.

In Germany it was allowed to gather speed, so that German money lost value every minute and eventually the mark was worth nothing at all. To get one English shilling you needed a thousand million of marks!

I was in Berlin when this situation was being corrected. A professional man told me that he *drew his salary three times a day* when the mark was falling rapidly. If he had waited until the end of the month his salary would not have bought one roll of bread. When he got his pay he dashed out to his wife, waiting with her bicycle, and she rushed to the shops to spend the money while it still had some value!

LESSON FROM RUSSIA

Russia also had a bad inflation, though not comparable with Germany's, and it was while I was visiting Moscow that I was told by a Russian economist the most perfect inflation fable I have ever heard.

A craftsman who needed a supply of nails for a wooden house he was building went off to market. There he got a boxfull of nails for about ten roubles, say £1 in our money. On his way home he was stopped by a merchant, who offered him four times as many roubles for the nails.

He made the sale joyfully and hurried back to the market, only to find that all the money would now only get him half the quantity of nails. These he bought and once again sold his nails on the way home at what seemed, until he returned to the market, a fabulous profit.

So it went on until he had a handcart full of money, but it would only buy him one single nail!

This he bought, and the fable ends with a characteristic Russian touch. He drove the nail into a strong wooden beem, strung a rope on it and hanged himself to end his financial worries!

What was called the "vicious circle" after the last war and in this one is described as the "vicious spiral" of rising prices and higher wages—that is inflation. The examples I have given describe it clearly enough.

How does it come about and how can we avoid it?

The answer to the first part of this question is simple. When the Government has to spend vast sums of money, as in war-time, the spending power of the public is increased. There are more people at work earning wages, since industry must be kept on top gear to produce war goods. The Government itself has to pay out thousands of millions.

Obviously if the Government allows all the money poured into the pockets of the people to run loose, every shop will be besieged while there are things to sell, and prices will soar through the roof.

When prices rise and the working housewife finds it hard to carry on, then the worker demands higher wages. As soon as the worker gets that increase the employer wants a higher price for his goods to enable him to pay his staff and continue to make a profit. In this way wages and prices chase each other on the upward spiral. All the time goods are getting dearer and scarcer and *money* more plentiful but less valuable. That is inflation.

(To be continued)

The Rationalist.

Monday 11-9-1944.

FOUR YEARS

With this issue the "Rationalist" reaches the end of the fourth year of its existence. No doubt the existence has not been spectacular, but rather humble and unostentatious.

It was started without thought, without preparation, and without ambition, on the spur of a moment, in order to have in Mysore a paper of the type of Mahatma Gandhi's "*Young India*".

If any one had foretold us then that it would have an uninterrupted life of 4 years, we should have been surprised. But weak after weak, without one holiday, it has presented itself before readers during these 4 years. That, we think, is a unique achievement in the world of Journalism, for which we tender thanks to God.

We are not sorry that our subscribers do not run into six figures. We are not sorry that our advertisement revenue does not run into five figures. It has been our aim to view Mysore affairs and world affairs, to view Mysore administrators and world politicians, in a spirit of observant aloofness, undazzled by rank, unabashed by power, and unblinded by bias.

We may have made adverse comments against persons or policies many a time, but not in a spirit of mischief, not from a feeling of ill-will, but from our conception of public welfare, or Government's good name, or official efficiency.

When Cicero, the great Roman, declaimed in the Senate "How long, I pray you, Catiline, will you abuse our patience?", or said of Julius Caesar, that he did not believe his reign would last six months, and hoped he should live to see his fall, he spoke as a patriot attacking administrative abuse.

After a so-called intellectual progress of 2000 years, and the much vaunted freedom of thought and speech, it were strange if we should be denied that amount of public criticism which existed in ancient Rome.

Administrators may hold that the idea of the Press being "the Fourth Estate" is all moonshine, that it is just another social organism which maintains itself by beggary and snobbery. In this world nobody is perfect, neither the Public, nor Administrators, nor the Press. Each of them has flaws, and all of them have to improve by mutual observation and criticism.

Our own criticisms of public matters and men have been conceived and couched in that spirit, and when occasionally cudgels have been brandished at us by high-placed authority, we have viewed it without bitterness and in a spirit of understanding.

The fact however remains that no paper may exist just for existence's sake. If it pleases nobody, if it serves no useful purpose, there is no reason why it should continue to exist. Men, once born, have to continue to exist even if they be useless to others and a burden to themselves, because law prevents them from killing themselves or being killed. There is no such law for a Paper.

But the "Rationalist" does seem to please certain minds. Most recently a gentleman of 60 told us, "I make a point of reading your paper. And more than me, my father who is

86 takes pleasure in reading your paper." Another young friend wrote not long ago, "My father has read your leaders on Sanskrit with deep appreciation." An editor, a successful and spectacular editor of the State, accosted us recently on a busy thorough-fare with the words, "You are the one Editor who is maintaining the tradition of independent journalism in the State." Another, an educationist, writes, "Your esteemed Weekly, which, in my opinion, is the only English Paper in Mysore Province devoted to independent rationalistic thinking, and highly capable of expressing opinions without fear or favour."

And a prominent businessman is pleased to write, "I have always thought that to know Mysore I must meet, why I alone, any one who wants to know Mysore must first meet the Editor of the "Rationalist".

And from the far north comes a word of thanks; "We are in receipt of the issue which contains a long leading article from your pen on our English monthly, the "Kalyan Kalpataru." We do not know how to thank you adequately for your words of appreciation of the humble services rendered by our two monthly magazines, the "Kalyan" and the 'Kalpataru.'"

When readers are pleased to think of the "Rationalist" in terms such as these, the time has not come for it to commit *harakari*.

The load of editing it is however rather heavy. The path it has to tread is rather steep. But God beckons, and we have no option but to carry on! *Editor.*

NATIONALIST CONFERENCE

CALENDAR OF DATES

BULLETIN I.

Programme of the Presidential election for the General-body Meeting of the Nationalist Party to be held at Nanjangud on 30th September 1944 and 1st October 1944 :—

(1) Local Committees should nominate candidates for the Presidentship and send up their names to the Head Office within 4th September 1944.

(2) 6th September 1944—Announcement of such names.

(3) 8th September 1944—Time for withdrawal of candidature.

(4) 12th September 1944—Last date for the local bodies to send the name of the elected person among the candidates.

(5) 15th September 1944—Announcement of the name of the candidate getting the highest number of votes as the elected President.

BULLETIN II.

1. Every local organisation should elect representatives not less than one and not more than one for every fifty of its members, and send the names of such representatives to the central office within the 10th September 1944.

2. Such representatives should send up their resolutions within the 20th September 1944.

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"EVERYTHING HAPPENS TO ME"

The four-year-old youngster marched into the sweet-shop. In his chubby fist he clutched a penny.

"Good morning", greeted the proprietor.

"Good morning", said the youngster, surveying the different sweets arrayed behind the showcase. "Let me have a pennyworth of those peppermints."

The proprietor reached into the case and drew out four peppermints. He dropped them into a paper bag and handed them to the child. Before parting with the penny, the child counted the sweets. Suddenly, his face lost its cherubic beam.

"What's this?" cried the four-year-old. "Last week you sold five peppermints for a penny—to day you give me only four."

The proprietor looked apologitic.

"Well, my boy," he explained, "you know how conditions are to-day. This war, everything disorganized and cost of living up. All vegetables up in price, all this black-out....."

The youngster studied the peppermints, then handed over the penny with a sigh!

"It's just like I told mother", he said bitterly. "Everything happens to me!"

"CHEERIO"

When healths are drunk in other countries this is how they say it, so far as the English alphabet is capable of translating the toasts:—

America—Here's How.
Austria—Servus.
Bohemia—Nazdar.
China—Konq Chien
France—A votre sante.
Germany—Prosit.
Greece—Iss Igla.
Holland—Gezondheld.
Hungary—Egeszsegere.
Ireland—Slainte.
Italy—A la salute.
Lithuania—Svelks
Zululand—Oogy Wawa
New Zealand (Maori)—Ki ora Katauw.
Palestine (Hebrew)—Lachaim.
Poland—Na Zdrowie
Polynesia—Manuia,
Russian—Na Zdorovie.
Scotland—Here's tae us whae's like us (and many other, toasts).
Spain—Salud.
Sweden—Skal.
Tahiti—Amu Maital.

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2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
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LIFE IN WATER DROP

There is no such thing as pure water—in spite of the precautions of your Water Board! Every drop of water is a little world, full of minute living creatures.

Drops of stagnant ditch water are the most thickly populated. According to a recent biological survey a single drop may well have 5,000,000 inhabitants.

The first man to see bacteria under a microscope is said to have become wild with excitement. He imagined himself witnessing the transformation of plants into animals. But research has proved that bacteria, in spite of their powers of multi-reproduction, belong essentially to the plant kingdom.

Not all the bacteria which the water-drop contains are enemies of man. The majority are invaluable. The black sheep—the deadly disease germs—show as little respect for their fellows as for human beings.

THREE EYED MONSTERS

Bacteria by no means have the water-drop universe to themselves. One of the latest acquisitions of the Natural History Museum, New York, is a wax model, a million times enlarged, of half a cubic inch of pond-water, roughly a thimbleful. The entire model—the result of five years' patient research—occupies a case only four feet square.

Inside is the most amazing collection of creatures imaginable—the anguillula, a colourless thread worm like the vinegar eel; gordius, the common hair snake; naius, a worm with bristles; and macrobiotus, a water bear, which as its name implies hugs its victims to death. The largest specimens reproduced appear about the size of a rat.

The scenery of a water drop reveals many gems of beauty, even though the flowers do not bloom. The commonest flowers—diatoms—vary in colour and shape. To give an idea of their minuteness, fifty thousand would have to be placed side by side to stretch across a halfpenny. One variety of diatom has a strange habit. Born green, it grows up into red, or *vise versa*, according to the light and heat conditions at its birth. Other algæ cluster together and form minute forests.

Next to protozoa, which are the lowest organisms belonging to the animal kingdom, rotifers figure most prominently in the water-drop's animal population. Though microscopic in size, their physical organization is remarkable. They have mouths, stomachs, legs and eyes, a nervous system, and (according to some biologists) an intelligence system.

Some species have two eyes, others three, and a few have to be content with one.

One species of rotifer, the hunting or "tiger" rotifer, has all the characteristics of a first-class cut-throat. For hours he will hide behind a diatom, or tiny flower of this microscopic country, waiting for an unsuspecting stranger, and then, when the stranger appears, he pounces, crunches for a while, and the stranger is no more.

But sooner or later the wrongdoer meets with justice even in this invisible world. A plant is the executioner. The delicate roots of the bladderwort are equipped with tiny cells, traps for the ravaging rotifers. Each cell has a door of fine hairs, and these, when the threshold is crossed, become prison bars. In goes the rotifer for a rest, and no more is seen of him!

Municipal bodies, we know, take every precaution to ensure the purity of our drinking water. But scientifically, pure water is non-existent. It would be very surprising then, if most of us have not at some time or other swallowed millions of water-drop citizens, including murderers and murdered alike!

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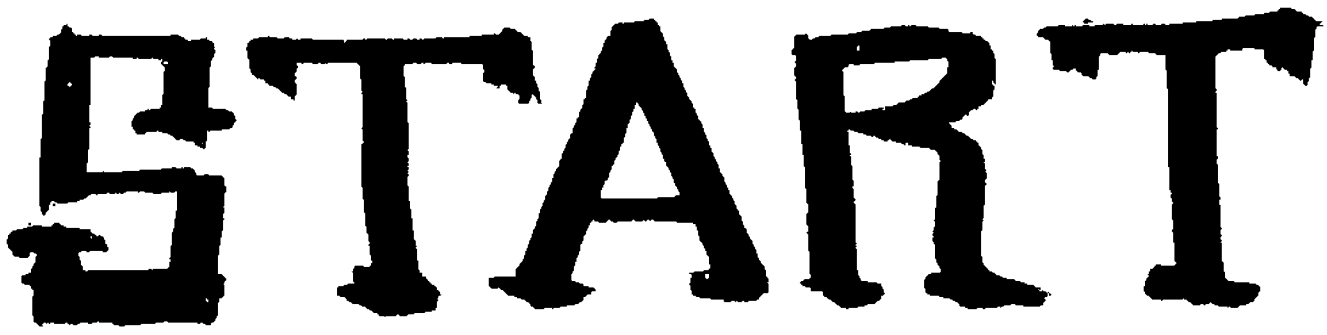
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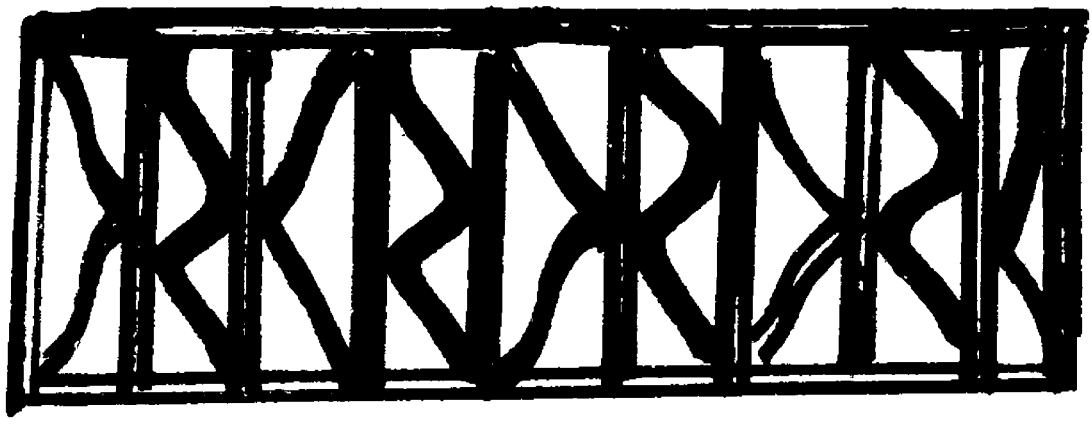

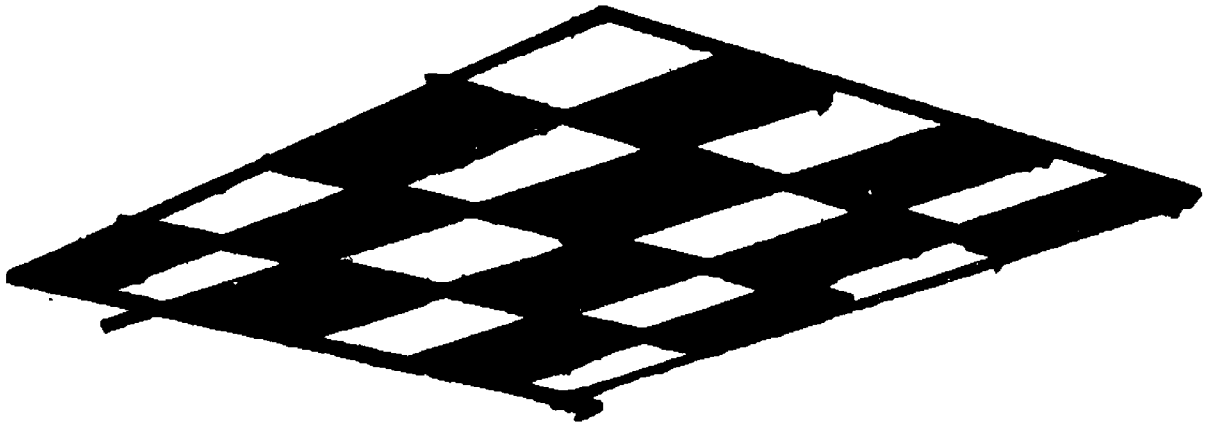

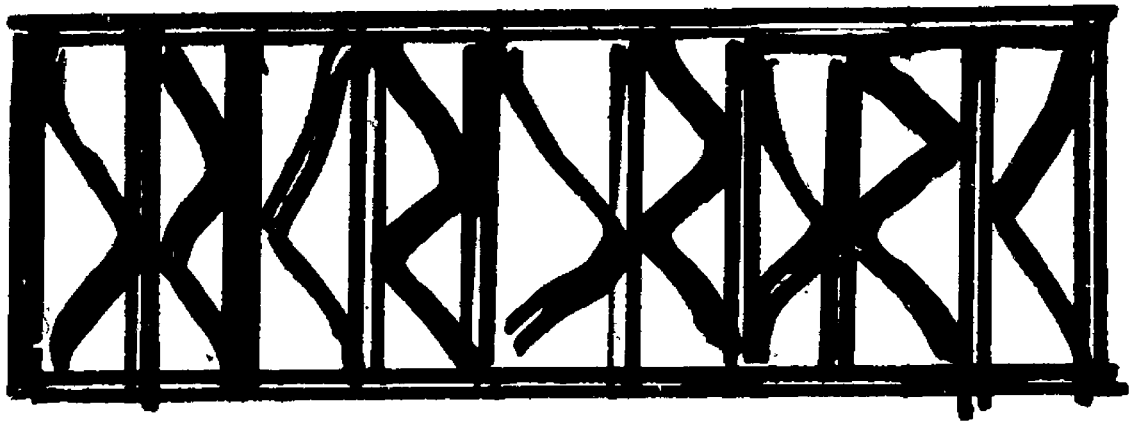

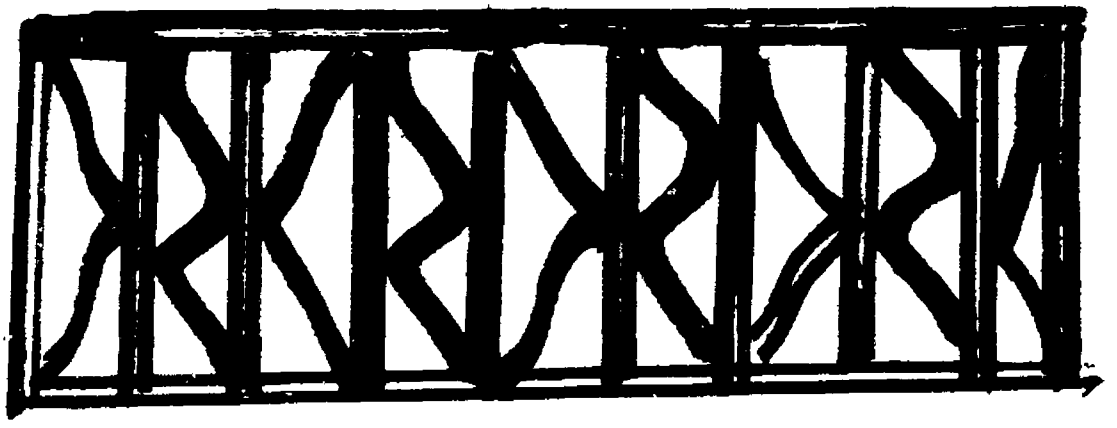

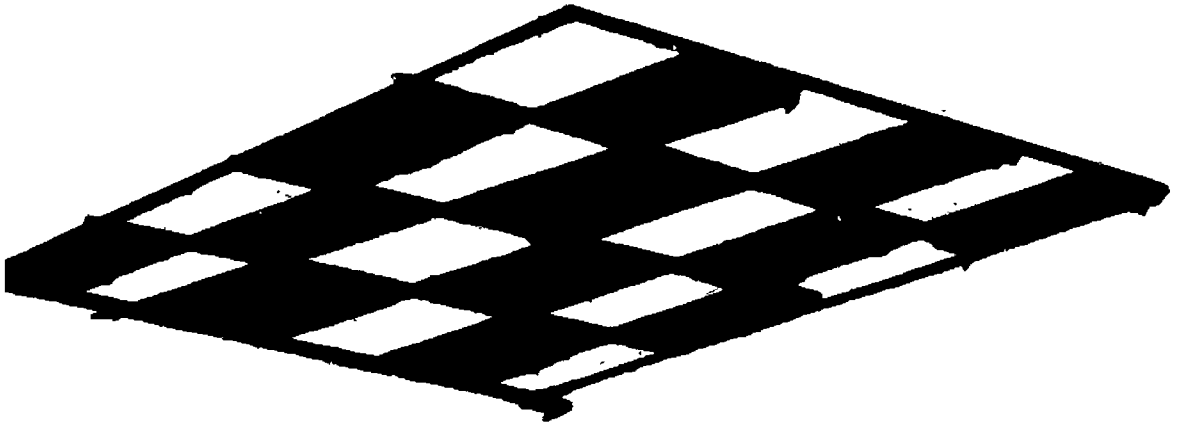

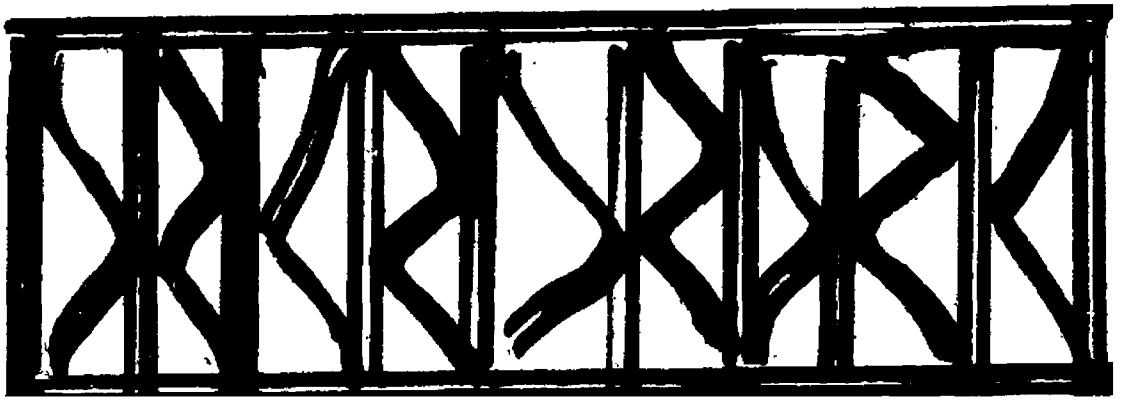

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THE RATIONALIST

A weekly
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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. V No. 1] MONDAY 18—9—1944 [PRICE 0—1—6

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for resumption of Normal civil supplies.

TRUTH ABOUT INFLATION

(Continued from last issue)

MORE MONEY TO SPEND

These dangers of inflation do not show themselves all at once. At first, inflation is a tonic and makes for a comfortable feeling. There is more money about. Such things as house-rents, interest on mortgages, weekly payments for insurance, prices of admission to entertainments and a whole host of items in the workers' budget do not go up so quickly as shop prices. Hence he feels, with his better wages and steadier employment, that he is in clover It was that feeling which led, during the last war, to some munition lasses buying costly fur coats and some music-loving cotton mill hands having two pianos in their small houses!

All this can be stopped by Government and public action, but arresting it demands tremendous self-denial.

In this war, though the dangers are ever present, we are preventing serious inflation in this country. We are doing so by refraining from self-indulgence.

Government policy is the central control tower of inflation. If the Government takes care to see that its own compulsory heavy spending on war supplies, workers and equipment is paid to the greatest possible extent out of present income—a policy neglected in the last war—there will be much self-denial now, but there will not be any inflation.

CHECK TO PROFITEERS

This does not mean that wages should not remain at their present high level. It does mean that the Government must stop all profiteering wherever it shows its hideous head.

It does mean that the Government must not leave the full costs of the war to be paid in the future, but must tax everybody as much as they can stand and must borrow the surplus money of the public as fast as we will lend it.

We are not likely ever to see the Russian fable of the nails work itself out in Britain. But citizens must be on their guard. The Government must keep rigorous control of prices; in fact, far too little has so far been done in this direction. We, the public, must do without things when the prices soar. There must be no demands for higher wages unless there is clear evidence of underpayment.

The Government must not pay its debts by creating lashings of "credit", as in the last war.

Finally, every penny we can lend to the Government for war costs must be cheerfully handed over in the sure and certain knowledge that it will come back, with interest, in days when it will be of greater value to us than it could be to-day.

There is a financial battle for us all to wage as well as battles in the air and on land and sea. We can "take it" in every sphere of conflict.

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CONGRATULATIONS

Congratulations to the 'Rationalist' on its entering the fifth year of age, simultaneously with His Highness Sri Jayachamaraja Wadiyar, our beloved Ruler entering the fifth year of his reign. The 'Rationalist' took its birth at a time when the milk and the condiments required for its nourishment and health were hardly available and that at war price. The same conditions and more difficult and irksome ones continue even now; and for how long more who can say? Even now, a day or two ago, a circular is stated to have been issued by the Controller of Civil Supplies in Mysore to the effect that the distribution of Horlicks Malted Milk, Glaxo, Ostermilk, required for the nourishment of the other ordinary babies and invalids in the Bangalore City should be limited by holders of permits from proper authorities and Doctors' certificates.

"A century of progress has ended. All that it had built up in the material, moral and spiritual planes crumbled like sand castles." "The nations of Europe which had for 10 centuries lorded it over the rest of the world like a super-race of men, gasping for breath, almost gasping for life, in a blood bath," are now dreaming of rehabilitation through the generosity of the Three Big Powers. "Britain, dominant, masterful, custodian of human liberties, arbiter of nations' destinies, is now trying to persuade the other two Big Powers to her own ways as far as possible. India, poor and patient, despised, and treated as Britain's charwoman, is for the time being wooed, cajoled, flirted with, and bamboozled like an unwilling slave-maiden in an Arab harem." Some Indian Pioneers in the British Army and some Indian military men have been awarded V.C.'s and other crosses for having so far made the roads and paths easy for the allied armies to march towards the victory which is in sight. India is also dreaming for her share, a glorious one, for which she has been striving for over 50 years past, and according to most of her leaders is soon to have her ambition realized. [The quotations above are, I need hardly tell you, from the maiden issue of the 'Rationalist.']

Hardened by the privations experienced during its four years of infancy, may the brave child, the 'Rationalist', endowed as it is in every atom of its build with the vigour of rationalism, grow stronger and stronger week by week and attract the admiration of the world!

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Monday 18-9-1944.

A GOD AND A SAINT

We might this week have written on the Quebec Conference between Churchill and Roosevelt as being of topical interest. But it seems to us that to touch international politics is like putting one's foot in a cess-pool. And Mr. Churchill, the high-born Anglo-Saxon,—or rather Anglo-American-Saxon, because his mother was an American,—might look upon the effort of a brown editor to deal with international politics as similar to a dog's attempt to bark at the Sun. But we might protest and point out to him that his American grand-father himself was a news-paper owner, and that he must therefore think kindly of news-paper owners the world over.

Our readers could no doubt guess what the two personages would be doing in Quebec. They would meet with great glee at having smashed the hordes of the modern Tamurlane as the Greeks smashed the hordes of Philip the Great, possibly embrace each other, and sit to a grand feast with all their courtiers in order to celebrate the occasion, and toast each other profusely in the newest supply of Torquay, Moselle or Champagne from re-surrected France, and thus refreshed and invigorated, would take out the Pacific and East Asiatic maps and chalk out the campaign against the Yellow Peril from the land of the Rising Sun. And who knows that their next meeting may not be, not in Quebec, but at Calcutta or Madras, or even Bangalore as the place where Churchill's manhood was moulded!

Or we might have dealt with the so-called momentous meeting between Messrs Gandhi and Jinnah which is going on at Bombay, behind closed doors and with closed shutters. But Mahatma, the mild, warns us against meddling, and bids us do no more than hope.

We however do even less than hope.

The Pressmen who are sending us long details about embracings, posings for photographs, forceful gesticulations, and thumpings of arm-chairs, may as well watch two Parsee or Gujarathi or Khoja children building sand-castles on Chowpathy Sands. The outcome of both will be the same.

The facts of the situation are that if Mr. Jinnah denies Mr. Gandhi's competence to speak for the nation as a whole including Muslims, he must deny also his competence to represent the Sikhs, the so-called Depressed Classes, the Anglo-Indians, and the other groups of the nation. Nor can Mr. Jinnah himself be deemed to be competent to speak on behalf of the Muslims as a whole, and of the minorities in the so-called Pakistan areas. And we must add that neither of these is competent to speak for the mass of Women of the country who form the majority of the population. No settlement between Mr. Jinnah and Mr. Gandhi will be worth much, so long as their talks are behind closed doors, and so long as the spokesmen of other communal interests are excluded from their conclaves.

And even assuming that these two gentlemen are able to arrive at a settlement, satisfactory to the whole country, and that, clad in festive robes they charter a steamer, and accompanied by temple and mosque honours, and preceded by a band of pipers from Tanjore, they get down at the Thames docks and go in procession to Number 10, Downing Street, whoever will guarantee that the British Premier will be at home to them?

If Mr. Churchill were prepared to recognise India's right of self-government, the communal squabbles would be scattered like summer clouds, and self-government established, as was done despite the squabbles in Ireland, South Africa, Canada and Australia.

But so long as India is "more important to England than 10000 Phillipses," there is no question of any self-government, communal settlement or no communal settlement.

There is an English proverb, "Don't swap horses in mid-stream." Therefore there can be no change of Government in the mid-stream of the war. And after the war,—we think the imperial scramble for territories after the war will be a sight for the Gods!

Our readers will be wondering what the connection between the title of the leader and the subjects dealt with is. Saint, of course, might refer to the Mahatma, God, could not refer to Mr. Jinnah, but, the English, after the war, might be inclined to deify Mr. Churchill.

But what we meant by God was God Srinivasa of Tirupathi; and by Saint, Saint Anantharya whose life we have before us, and which we wished to review.

Editor.

(To be continued.)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

OBITUARY

Mr. P. NARASIMHACHAR

A good soul has passed away. Mr. P. Narasimhachar, Asst. Controller attached to the Food Supplies Department, died in the Krishnarajendra Hospital, Mysore, on the 10th last after a brief illness. He ranked among the good men of the world. Simple and unassuming, trying to do his best for every one with whom he came into contact, always cheerful amidst life's hardships, and never once angry in his life, Mr. Narasimhachar earned the esteem, and often the affection, of every one who knew him. He came of an orthodox family, his grandfather Sri Pusthakam Alasingrachar being a scholar and preceptor in Jyotisha, and his father, Sri Pusthakam Thirumalachar, continuing the honourable tradition. Innocent, obliging, well-meaning, and always seeking to smoothen the paths of others at the slightest hint, Mr. Narasimhachar's was something of an exemplary life, and his untimely death will leave a void in the hearts of many who had the pleasure of knowing him.

Robert Ingersoll speaking over the bier of his brother Ebon, declared, "He added to the sum of human joy. And were every one to whom he did some living service to bring a blossom to his grave, he would sleep tonight beneath a wilderness of flowers!" "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead, there comes no word. But in the night of death, Hope sees a star, and listening love can hear the rustle of a wing!"

But neither the star nor the rustling wing will bring back the dead to the bereaved and stranded family. Mr. Narasimhachar leaves a daughter and two sons to bemoan his loss. To them go the deepest sympathies of all who knew him.

OLD LADY AND THE NAVY

An old lady living in the country had a son in the Navy. On one of her rare visits to a neighbouring town she saw a sailor. Trembling with excitement she asked him if he knew her boy. She told him his name.

"Well, what ship is he in?" asked the sailor.

"What ship?" exclaimed the old lady. Are there two?"

OUR LAND AS IT WAS, IS, AND SHALL BE

The Aryans came into the land, now called India, some thousands of years before the dawn of the Christian Era. The Vedic Age commenced, at the latest, two thousand years before the birth of Christ, according to well-known authorities, but in fact it must have been some thousands of years before than even those two thousand years that the Aryans entered this land. They called the northern half of our land, occupied by them Aryavarta, and they made it Punyabhoomi (the land of righteousness). They came as peaceful settlers and made the land their permanent and perpetual home, leading a pure and simple life and in philosophical contemplation. Their serene thoughts and culture permeated the mentality of the few peoples of the land and of the southern half of the peninsula, who were there at the time of their advent, and their thoughts and culture flowed down in gradual and continuous stream to the utmost ends of the peninsula to what are now called the Cape Comorin and Ceylon, so that the entire people of the peninsula became assimilated to the Aryans. The worldly principle on which they worked was styled "Dharma" and that word cannot be translated in a word in English. Dharma implies such conduct of life and actions in relation to oneself and others as is conformable to the principles of rightness, justice, equity, virtue, piety, righteousness and the like. They had no religious bigotry. In fact they had no religion (or religions) as the word has come to mean. Their life and conduct were guided by their philosophical principles as serene and lofty as the Himalayas.

Such a land is now broken into shreds in the names of religion, nationality, interests and what not! what unworthy successors are we of those noble ancestors!

When did the first Mahomedans invade the land? The Ghors came in the early part of the 12th Century A.D. What was their object? It was to carry away as much wealth as possible from the land. Neither they nor the successive Mahomedan invaders up to the middle of the 16th Century intended to make this land their home. And in what condition did they leave the land? It was the Moghals after the middle of the 16th Century who began to make this land their home.

Some European nations and the British came to India at the close of the 16th Century. They came to acquire wealth by trade. Though the British gradually took control of the land and its destiny into their own hands and became the rulers of India (the name given by them to our land along with so many other names in current use as applied to places, religions and so many other things here), their one aim was acquisition of wealth by trade and commerce and otherwise, and what they call their home is not India but their own country. But the British administration has made India one whole, the internal units of provinces and states being connected with the centre and controlled by the central administration. The Indians have been so educated that their eyes are opened to the mistakes and want of foresight of their forefathers. Under the British administration the Indians have travelled far and wide and their outlook has been broadened and they look to the time in the nearest future when they could stand on their own legs and on equal terms with the rest of the nations of the world.

Coming to the present deadlock amidst the various groups in India, the brief summary given above should indicate as to which of the peoples now in this our once sacred land is entitled to its ownership when India as a whole shall secure freedom and independence and whose interest is to predominate and what kind of interest each of the peoples who came into India from the 12th Century onwards can justly claim. Will Mahatma Gandhi (who has by now mastered the mystery of Pakistan) and the other prominent leaders and those in power arbiter on this question in all fairness?

As matters stand at present, the glory of giving India independence, keeping India one whole, will enhance the glory of the allied British Victory in the present war a hundred fold. Not only the allied arms but the sense of their justice and fair-play will be also victorious! D. L. A.

SCHOOL DAY

The Methodist Mission High School, Mysore, celebrated its School Day in a three day function on the 13th, 14th and 15th insts. Mr. K. Basavaraj Urs, M.A., LL.B., presided on the first Day, Mr. D. S. Gordon, M.A., LL.B., etc. on the second, and Mr. Ramachandra Rao Bhombhore, B.A., and Mr. K. Narasimha Iyengar, B.A. on the third Day which included two functions. The programmes included a number of enjoyable items, in which the staff and the students took part with enthusiasm.

EDUCATIONAL IDEAS OF AKBAR AND AURANGZEB

(B. M. Gopala Rao, B.A. Hons, B.T.,
Department of Public Instruction, Mysore.)

The need of a right type of education, capable of meeting the demands of society, has exercised the minds of men in all countries and at all periods. It is interesting, therefore, to learn what two great Mughal Emperors of India thought and felt about the educational problems of their times.

Unlike his father and grandfather who were accomplished scholars, Akbar was a thoroughly illiterate man. It is said that to the end of his days he could not decipher a written word or sign his own name. As a boy, he seems to have proved himself 'a problem child' to his successive teachers and was not amenable to formal instruction. He was, in other words, an idle boy who was more interested in pigeon-flying, hunting and riding than in learning his lessons. In his later years, however, he amply made up for his neglect of boyhood by learning through the ear what he could not learn through the eye. It must be said to his credit that he was able to acquire in this manner much knowledge in subjects like history, theology and poetry.

As Akbar brought to bear a vigorous and original mind on educational matters, his views are entitled to consideration. His educational regulations set forth his views on education, the subjects of study and methods of instruction.

The curriculum comprised the following subjects: arithmetic, mensuration, geometry, astronomy, physiognomy, the physical sciences, logic, theology, history, principles of government, agriculture, mechanics, domestic science, medicine and music. As regards Sanskrit, the subjects to be studied were Vyakarana, Nyaya, Vedanta and Patanjali's Commentaries. No student, however, was to be allowed to neglect the needs of the present by his devotion to ancient learning. The curriculum was thus comprehensive and included not only subjects calculated to improve the mental powers of the pupil, but also those tending to develop practical ability, manual skill and aesthetic perception.

As regards the methods of instruction, Akbar's views present a combination of the traditional and the modern practices. He believed that a great deal of the precious time of the boys was being wasted in teaching them reading and writing. While the modern method of teaching does not approve of beginning with the letters of the alphabet and then proceeding to words and sentences, Akbar favoured the time-honoured method of teaching first letters and their various forms by making the pupil trace them a number of times and then proceeding to words. He, however, believed that all this could be taught in ten days. The pupil was expected to be able to learn the letters and their forms in two days, a week being allowed him to practise the combination of letters into words and sentences. Further, the pupil was to learn by heart passages of prose and poetry, some verses in praise of God and moral maxims. Training was also to be given in versification and in the composition of hemistich. The teacher was expected specially to attend to five important points: Knowledge of the letters, meaning of words, the hemistich, the verse, and the previous lesson. The most important point, however, that Akbar stressed was that care should be taken to see to it that the pupil learnt to understand everything himself, the work of the teacher being limited to assisting him a little. It is needless to say that this idea is in complete accord with the cardinal principle of modern educational theory.

(To be continued)

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REV. G. W. SAWDAY

One of the most important public figures in Mysore City was the Reverend Mr. Sawday. He came to the State in 1876 as a Wesleyan Missionery, and after spending some 18 years in Tumkur founding and spreading the mission activities came over to the City of Mysore and became one of its popular, important and respected citizens. He became a feature of its public life, and was an expected and welcome guest at even marriage and social receptions.

In 1894 when the Ruler, H. H. Sri Chamaraja Wadiyar, met with untimely death at Calcutta, he was asked to write about him to the London Press. In 1902 at the 18th Birthday Banquet on the eve of the Installation of the late Ruler, H. H Sri Krishnaraja Wadiyar, he was asked to propose the toast of the Maharaja.

38 years later in 1940, at a Condolence Meeting of citizens on the untimely and unfortunate death of H. H. the Yuvaraja, he was one of the principal speakers. And when, not six months later the citizens had the misfortune of meeting again to mourn the death of the late Ruler, Mr. Sawday again took prominent part.

Perhaps there was no truer Mysorean than he. He loved Mysoreans and had won their affection in return. Making himself agreeable to the people of his adopted land he had carried into an art. He was the youngest of the triumvirate of grand old men who adorned Mysore in the twenties, Messrs Lokasevanirata Anniah Pandit, M. Venkatakrishnaiya, and himself. Or we should have said quartette and included Mr. Jawhar-A-Majlis Mir Nizamuddin Ali Khan. He has now followed them to his rest, in his 91st year, after an enviably long and happy life.

We did not have the pleasure of knowing him. But not long after the "Rationalist" was started he graciously called at its office, and left 6 month's subscription and a letter asking us to accept it and stating that owing to the hard times he might not be able to continue thereafter. Nevertheless he continued a subscriber to the last, and, old as he was, he was one of the paper's critical and appreciative readers.

Mysore is the poorer for his loss. Ed.

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FIRST MYSORE STATE NATIONALIST CONVENTION

The First Mysore State Nationalist Convention will be held in Nanjangud on the 30th inst' and 1st proximo. The first day's programme includes meetings of the Executive and Subject Committees, Procession of the President Elect, and Commencement of the Open Session. On the 2nd day there will be meetings of the Subject Committee, and Open Session for consideration of Resolutions, and conclusion of the Session.

WEDDING

Sow CHANDRAKANTA, daughter of Mr. P. Gopalakrishna Setty, Advocate, Mysore, with Chi. C. S. KANAKADAS, son of Mr. C. S. Narayana Setty, Sub-Asst. Surgeon on Friday the 22nd inst. at Chowdry Appajiah Setty's Chattram, near Asoka Road, Mysore.

A QUEER HOUSE

A quaint house stands out as a result of the seventeenth-century whim of George Ley, one-time squire of the parish, at Combe Martin, N. Devon. He wished to commemmorate his luck in gambling, and after winning considerable sums, built his home to represent a pack of cards. It has fifty-two windows, each representing a card, and the four floors each represent a suit. On each floor are thirteen doors. When the Ley family left the district the house became an inn, as it remains to this day. In the kitchen there once stood a press-gang table, so that when the press-gang came and "drew" the snug bar parlour, two or three of the residents would be smuggled away to safety by mine host into the table. On no occasion, it is claimed, were any of the fortunate ones betrayed by their companions.

HER MAJESTY OF JAPAN

The tall walls of the beautiful green Palace of Yedo are sufficient in themselves to keep out strangers. But royal guards stand on the alert day and night barring access from a distance of five miles around the palace.

All this is done for the sake of the immortal Goddess of the Rising Sun, Her Majesty the Empress Nagako of Japan.

Nippen's sports' fields echo to the lusty cries of an emancipated generation of women; Japanese girls fly their own 'planes or tend the complicated machinary of industry and commerce. They read newspapers, go to films, enjoy fashion magazines. But they have no divine origin like Her Majesty!

At the Palace of Yedo, the Empress lives with an army of ladies-in-waitng and has forty personal maids. The household's main task is to make sure that Nagako shall remain absolutely cut off from the outside world.

She has only one master, the Emperor Hirohito. Her thoughts must be centred on him and she may contemplate only five other subjects—the sun, music, flowers, birds and perfume. She is not supposed to know about anything else and no one is allowed to discus other subjects with her.

At all times the Empress wears a white dress made of finest muslin, and the only decoration or jewel permitted is a valuable pearl necklace.

The Emperor is the only person who may address her. All other visitors must wait until she has spoken first, they must be members of families which have an ancestry of not less than two thousand years!

Her Majesty has never seen a telephone. Radio is unknown to her, even by name.

For more than three years, says an article in a Swiss newspaper, the 'Schweizer Zeittung,' her people have been at war with China, but Nagako doesn't know it. Europe is torn by war, but she remains in blissful ignorance. Within the walls of Yedo only exalted thoughts of beauty and charm are to be encouraged.

Thus lives the Empress in Ignorance, far away from the world, unaware of life itself!

The Rationalist.

Monday 25-9-1944.

A GOD AND A SAINT

II

One wonders why the holy men of old conceived the idea of building a temple in so out of the way place, so arduous and difficult of ascent, as the Tirupathi Hills. Populous and metropolitan centres like Benares, Jagannath and Muttra offer a ready-made clientele on whose devotion they could count. But Tirupathi, Badrinath and Melkote are places "far fro n the madding crowd", and the chances of their becoming popular and permanent must have been doubtful in those far-off times, when there were no newspapers, no posts, no railways and no buses. Perhaps their founders felt that the temples would be safer and more lasting that way, being far away from the vicissitudes of wars and invasions. Pilgrims who felt the divine urge would anyhow go to them.

But it does great credit to their foresight and vision that their creations have become both popular and permanent, and that as waters flow down in constant streams down the Himalayas, the Vindhya range and the Western Ghats, pilgrims flow up to them in constant and diurnal streams, and year in and year out there is no abatement of their popularity.

There is no lack of company to anyone who goes to Tirupathi, any day or any hour. Whether the temple is well-managed or ill-managed, and whatever political or communal group may capture its wealth and utilise it according to its whims, people will flock to it from Cashmere to Comorin, pay their homage and receive their inspiration. It has been so during the centuries past, when admission has been restricted to Hindus only. But now, His Excellency the Governor of Madras, despite the Queen's Proclamation of 1857 assuring the public non-interference in religious matters, has ordained that non-Hindus also can go to Tirupathi. This may even increase the volume of pilgrims proceeding to the holy shrine, and those "who go to scoff might remain to pray."

It is a fact not known to Mysoreans that a Mysorean had a hand in the shaping of the holy city, and that his memory has been incorporated in some of the observances of the temple and festivals of the Deity.

891 years ago a child was born about 2 miles from Seringapatam, in Old Kirangur on the Mysore Bangalore Road. He was named Ananthbarya. As he was growing into manhood the fame of Ramanuja, the apostle of Vaishnavism, reached him from Srirangam. As in the early ages disciples from afar used to go to Athens for the sake of knowledge, Anantharya and a few others from Mysore travelled to Srirangam and became disciples of Ramanuja.

It is stated that in the course of a discourse one day Ramanuja extolled the merits of living as a devotee of Sree Venkatesha at Tirupathi, maintaining a flower-garden and offering its flowers to the Deity, and keeping one's mind occupied with religious devotion He asked whether any of his disciples were prepared to do that. Anantharya volunteered and accompanied by his wife went to Tirupathi and built up a flower-garden, as well as a big tank, both of which he named after Ramanuja. The tank is now called "Alwar Cheruvu" in memory of its founder, and from it pipe-lines supply water to the hill-town.

The interesting book before us dealing with the life of Anantharya gives stories describing the intimate relationship between the Saint and the Deity. It is stated that in the construction of the tank, Anantarya did the digging and his wife removed the earth and deposited it elsewhere. God Srinivasa, taking pity on them came to Anantarya in the form of a boy and offered to help him. Anantarya refused. The boy then went out of his sight and coaxed the wife to give him the earth loads half way so that she may be saved the labour of carrying further. Anantarya noticing his wife's quick return questioned her, and when she mentioned the boy's help, got angry and chased him, and unable to catch him flung his tool at him. It caught the boy on the chin which began to bleed. The boy then disappeared into the temple.

Next day on entering the Divine sanctum the priests and Anantharya were aghast to find blood oozing from the chin of the Deity. In answer to their prayer the Deity replied that Anantarya had hurt Him when He went to help him, that nevertheless He was pleased with his devotion, that raw camphor should be applied daily to stem the blood, and that the tool with which He had been hurt should be set up in a prominent part of the temple spire.

Mythical as this may seem the fact remains that even to-day raw camphor is applied every day to the Deity's chin, and when removed is known as "sripadarenu" and eagerly acquired by devotees.

(To be continued.)

Editor.

NATIONALIST CONFERENCE

"Mr. T. S. Rajagopala Iyengar is declared elected President of the First Convention of the Nationalist Party."

REPRESENTATIVE ASSEMBLY

DASARA SESSION

The Dewan, Pradhanasiromani N. Madhava Rao, C.I.E., opening the Session of the Representative Assembly on Friday last, referred to the retirement of Hon. Lt. Col. Fraser, the Resident, and Mr. K. V. Anantaraman, the First Member, and stated that the Sivasamudram and Shimsha works were now supplying 870,000 units per day as compared with the 950,000 before the accident, that the revised Budget for 1943-44 showed an increased surplus of Rs. 85 lakhs, that under the Food Control Scheme 13 lakhs of pallas of paddy, 5 lakhs of pallas of Ragi, and 1 lakh of pallas of other grains had been procured by Government and yet the State is 50000 tons short of rice, that the State received 7 millions yards of standard cloth and sold 4¾ million yards, that while from 1881 the population had increased by 75%, the agricultural area had increased only by 30%, that a 5 year plan involving 28 irrigation projects likely to cultivate 70000 acres at a cost of Rs. 2 crores has been drawn up, that the Irwin Canal is irrigating 89500 acres as against the 120000 originally planned, 28500 acres having had to be given up for dry-belts round villages, that it is intended to proceed with the work of extending the works at Bhadravathy, and to double the generating capacity of the Jog Power Scheme, that in order to remove the strain on the housing and water supply of Bangalore it is proposed to remove some of the industries to an industrial suburb near Yashwantpur and that 1120 new Elementary Schools, 34 Middle Schools, and 16 High Schools have been started during the year. With regard to the future the Dewan concluded his Address with the observation, "The brave new world of our wishful thoughts and ambitious planning can be ours only if we strive for and deserve it!"

THE BEST AGE

Someone with a mind for statistics has worked out forty-seven as man's best age.

Certainly there is no scarcity of grounds for reaching this figure. Britain's new Fighter Command Chief, Air Morshal William Sholto Douglas, is forty-seven, as is the recently-appointed Air Chief Marshal, Sir Charles Portal.

The late Neville Chamberlain was forty seven when he entered politics, and among a host of other famous examples, forty-seven was the age at which Lenin came to power in 1917, at which George Washington became the first U S. President, and at which Nelson won the Battle of Trafalgar.

MASTERPIECE AT 99

But look around and you'll find you are liable to be severely shaken if you pin your faith to forty-seven, says the 'Belfast Telegraph.' Winston Churchill, after a life-time of political ups and downs, had to wait until he was sisty-six before reaching full stature as a statesman.

A man at forty can paint a great picture, and Titian, at ninety-nine, can still be turning out masterpieces, while Euripides, at seventy, can be the foremost dramatist of his time.

Actually, just to upset the whole applecart as far as forty-seven is concerned, it was at this age that Shakespeare *retired* from play-writing.

There is, too, the case of Graham Bell, who invented the telephone when he was only twenti-nine, and Walt Disney was a mere twenty-seven when he created the comic mouse which was to make his name. William Pitt, when he became Britain's Prime Minister, was three years younger than that!

RARE BOOKS

From the Library of Mr. E. G. McAlpine, retiring Vice-Chancellor of the Mysore University.

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Most of them bear the autograph of the retiring Vice-Chancellor.

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A CURIOUS WILL

John Farkars, a famous Hungarian lawyer, left a will that set the lawyers arguing for fifty years. And only the lawyers have profitted from the Farkars fortune.

Here is the will—it *sounds* simple enough.

"I bequeath my entire fortune and all my earthly possessions, comprising my estate of three thousand acres, my house, my bank account, etc., etc., to whomsoever may in the course of the next ten years, give the best answers to the following three questions:

"1. What is that which is endless and perpetual on earth?

"2. What do people want money for?

"3. Why do people want to carry on lawsuits?

"Until such time as one of my would-be heirs give the most correct answers to these questions, I charge the executor of my will to manage my estate and to divide the income thereof among various charities of which the list follows below."

FIVE HUNDRED CLAIMANTS

The relatives were very angry. The will was perfectly legal and valid. Within a week, more than 500 answers to the seemingly simple but extremely trickly questions had poured in. However all those who racked their brains to find the answers had to wait, since the will stipulated the best answer in the next ten years. At the same time, one group of relatives decided to contest the will on the grounds that the testator was of unsound mind when he made it. They claimed they had as much right to Mr. Farkars' estate as if he had died without making a legal will. Thereupon another group of ninety persons who were not related to Farkars but had submitted answers to the questions, filed suit against the will-contesting relatives.

A flood of petitions, lawsuits, newspaper discussions and legal arguments was let loose upon the courts. A score of lawyers fought tooth and nail, as representatives of some five hundred clients.

It took the courts ten years to decide that the testament was incontestably valid and legal. By this time the majority of would-be heirs had given up the struggle. Half-a-dozen lawyers had grown rich, thanks to the lawsuit.

THEY REFUSED TO SHARE

Now arose the question as to which of the remaining twenty-two heirs had given the best answers. If a court brought a verdict in favour of one candidate, the other twenty-one appealed to the higher courts, demanded the hearing of new experts, Not a single answer to the three questions was voted 100 per cent satisfactory by the experts, who were univesity professors, law scholars, and philosophers. The courts of appeals tried to make the litigant parties agree rather than give a verdict.

But the would-be heirs refused to divide the property. An agreement was then reached, however, to stop the fight.

GREEN AND RED SNOW

What colour is snow? Even those who have never seen it probably would not hesitate to reply that snow was White. Yet both green and red snow have been reported.

A Hungarian botanist, visiting America recently discovered green snow in the famous Yellowstone National Park, the 3,350-square-miles wild preserve in the State of Wyoming. This was the first time that such a phenomenon had been reported in North America. It was caused by the growth of a large number of one-celled green plants covering the surface of the snow.

Red snow has been noted in Switzerland at intervals over the last hundred years. Only in comparatively recent times was it realised that this also was due to a plant which is single-celled and in this case the colour of blood.

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	[illegible]	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

SOME NOTABLE BOOKS.

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31ST CO-OPERATIVE CONFERENCE

Presiding over the 31st Co-operative Conference held in Mysore on the 21th last. Mr. C. Narasimhaiya, B.A., B.L., M.L.C. made an interesting survey of the conditions of co-operation in the State during 1943, and spoke of the valuable service rendered by co-operative societies is easing the present food situation. The sales of the Store Societies which used to be of about Rs. 60 lakhs previously shot up to Rs. 180 lakhs.

He said that nevertheless much remained to be done in this field, and observed that unlike the neighbouring Governments which had entrusted a great deal of the food procuring and distribution work to Societies, our Government had entrusted only a small share of it to Co-operative Societies.

The present war, he added, seemed to have arisen in order to stimulate the spirit of Co-operation in the minds of the public, and that the opportunity should be utilised to remove the flaws which were growing in it and marring its wholesome progress.

He advocated the need for the Urban Societies not confining their loan issues to family needs as heretofore, but extending them to the promotion of small industrial undertakings by individual members. He pointed out that the Officers of the Co-operative Department and the Management of Co-operative Societies should have a proper understanding of the difficulties of each other, and that only in such an atmosphere could co-operation thrive and progress.

In conclusion he surveyed the various fields of work that lay before the Co-operative Workers in the period of post-war-reconstruction, and invoked the blessings of God on all those engaged in making Co-operation a beneficent social institution in the State.

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EDUCATIONAL IDEAS OF AKBAR AND AURANGZEB

(B. M. Gopala Rao B.A. Hons, B.T.,
Department of Public Instruction, Mysore.)

(Continued from last issue)

Akbar was not only an educational theorist, but also was something of an experimenter. There is an instance on record of a curious experiment he conducted in the matter of language. Prompted by a desire to know what language a child would speak if it was brought up in an artificial environment in which it had no opportunities of hearing any language spoken, Akbar ordered the construction of a big house, with a number of rooms in it, at a distance of six leagues from Agra. A dozen infants were kept in this house until they reached the age of twelve, a strict order being issued that no one should speak a single word to these children during the period of their confinement. Care was also taken that these children did not have any social intercourse with one another. At the end of the period of twelve years when they were brought before the emperor and questions put to them in different ancient languages like the Hebrew, Chaldean and Sanskrit, they could not understand the questions and still less were they able to answer them. The children, in fact, spoke no language at all. There was also something unnatural in their behaviour. They were timid and easily frightened and it is said that they remained such to the end of their lives, perhaps as a result of the interference with their natural growth. This experiment, however, conclusively proved the hollowness of the claims of the professors of the various ancient languages that the children would speak the particular language which each professor regarded as the most ancient and hence the natural language—the language of our first parents

Besides this scheme of general education, a special course of training for the princes of the royal family was in vogue in the days of the emperor Aurangzeb. When the princes reached the age of five, they were taught Turkish, the paternal tongue. They were then placed under the charge of learned men and courteous eunuchs who brought them up with great care and strictness and taught them the liberal arts and the military science. The greatest care was taken by the teachers to prevent the princes from acquiring any bad habits. To provide entertainment for the princes, comedies were enacted before them and sometimes combats and fights (probably animal fights) were arranged. In order that the princes might get an insight into the nature of worldly affairs and that they might develop the habit of arriving at decisions in all matters after careful and dispassionate thought, mock trials in which the teachers played the part of lawyers, were held. An incident mentioned by Manucci throws light on the pains taken to develop in the young princes the priceless virtue of self-control. Once Manucci was treating a little child of Sultan Muiz-ud-din for a small sore he had on his head. To keep the child in good humour and to make him forget the pain, the doctor remarked in a jovial manner that the prince should not be angry with him. Immediately upon this, the eunuchs and the matrons present said that the doctor's remark was most surprising and assured him that the Mughal princes were never perturbed in mind and that all their actions were free from passion and full of wisdom. As a part of their training, the young princes also accompanied the emperor when he went out ahunting or visited the mosque.

The Mughal princes were brought up in this manner until they were sixteen years of age, when they were married. The services of the tutors, however, were retained for life and a handsome pension accorded to them. After a prince was married, the emperor gave him a separate palace to live in and suitable allowance was granted. Care was, however, taken to keep the prince under the eye of good tutors and watchful spies who informed the emperor of all the daily happenings within the prince's palace.

(To be continued)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಸಂಪತ್ತಿನ ಸಮಸ್ಯೆ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.

Monday 2-10-1944.

A GOD AND A SAINT

III

Another instance of the intimate relationship between the Deity and the Saint is also equally intriguing. In order to test Anantharya's devotion God Srinivasa made the flowers in the garden disappear over-night. When Anantharya, bathed and purified, went there in the morning in order to get the flowers and prepare them for the Deity, he was aghast to find the flowers gone. His chagrin could be imagined. When this was repeated on several days he got furious and kept watch during the night; and sure enough discovered a young couple making merry in his garden and plucking away his flowers. He waylaid and caught them both, but the husband got free and escaped. Anantharya kept the wife captive until morning.

At day-break the temple-officials found the mage of Padmavathy missing. Praying to God for enlightenment they were told that he Goddess would be found with Anantharya. They hastened to him, and when he heard hem he realised that God had played a prank vith him, and made his humble apologies to he divine couple.

This incident is commemorated ever since n an annual ceremonial at which God Srinivasa is honoured as Anantharya's son-in-law.

We get an incling of the saintly mind by ome instances quoted in the book.

Once Anantharya started on a trip to Kerala. 'romiscuous eating in Hotels and Cafes being nknown in those times, he had a basket of ood with him. When, at the first halt, after bath and worship, he opend the basket, he found some ants in it. Anantharya felt that the ants had been born in Tirupathi by their past merit, and that to leave them in the camping place was a sin. Therefore he walked back to the Hills and left the ants there and returned!

Once when plucking flowers in his garden a serpent bit his hand, and he applied no remedy. When people protested, he asked them, "Which poison do you wish me to eliminate? The poison of selfishness and conceit that is corrupting my heart inside, or this poison of the snake which has entered my body? You are not anxious about the former. Why do you worry about the latter?"

Ramanuja, Anantharya's guru, went from Srirangam on a pilgrimage to Tirupathi. He deemed the hill too sacred to be touched by his foot, and so refused to mount it. He stayed in Lower Tirupathi alone, won the respect of the Ruler of the place by his merit, and obtained from him the grant of a hamlet wherein he established a band of 30 Srivaishnavas and named it "Small Mandayam." When, pressed by disciples and the public, he had to ascend the hill, he purified his body, and bathed and prayed for forgiveness, and spending three days on the hill in prayer and worship, he took no food during the period in order to avoid calls of nature. He then saw the various good works achieved by his discipie in the temple and the hill-town and deeply rejoiced.

The characteristics of a Srivaishnava are brought out in another episode. A disciple of Sri Parasara, one of the apostles of Srivaishnavism in Srirangam, asked him to deign to enlighten him as to the characteristics of a Srivaishnava. Parasara asked him to go to Tirupathy and seek the knowledge from Anantharya. He went accordingly and waited for six months on Anantharya. Then one day there was a feast in Anantharya's

abode. The disciple sat with the first batch, but Anantharya asked him to get up and wait. The same occurred at the second batch and the third batch also. The disciple took no offence but remained cheerful and equable. Anantharya who had done it to test him, was pleased with his humility, and made him sit along with his own batch, and afterwards called him and said, "It is now six months since you came. You had better return home now, and tell Sri Parasara that I told you that "a Srivaishnava is one who has the qualities of the duck, the hen and salt and of yourself."

The disciple went and gave the message to Parasara, who then explained its siguificance to him in the following words: "Just as the duck is clean in body and selective in taste, the Srivaishnava should be clean in body and mind, and seek knowledge from superior Gurus. Just as the hen, searching the dirt-heap, rejects the dirt and picks out only what is edible, the Srivaishnava rejects worthless knowledge and seeks what is pure and ennobling. Just as salt is essential to give taste to any food, but gets nothing in return, so the Srivaishnava should serve God and his fellow-men with no expectation of return. And just like you, the Srivaishnava should not be forward and self-assertive, but self-less and accommodating."

In these days when the State, in order to get on, feels the need to import Madrasis, it is refreshing to recall the story of a Mysorean whose contribution to the growth of the most famous and catholic of South Indian pilgrim centres has made his name almost historical. Numerous families who bear the initials "M.A." and "R.A." among Mandayam Iyengars, claim descent from him. His life-sketch in Kannada by Mr. S. G. Govindaraja Iyengar of Bangalore based on the publications of the Tirupathy Devastanam Committee is therefore a welcome production.

It shows that in order to attain a name that is immortal, one need not lead the life of a Hitler or a Churchill, but that simple deeds of selfless devotion are quite enough. As such it seems to us that the life of Anantharya, the most ancient Mysorean whose name has come down to us, should prove both an example and an inspiration to present-day readers.

Editor.

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NEIGHBOUR'S TREES

Those of us who can are all pulling our weight in food production, but many suburban householders are puzzled over the problem of overhanging fruit trees from the house next door. Can you lop off these trespassing branches, and to whom does the fruit belong?

With friendly folk it is simple; the neighbour is invited to cut off the branches or you do it yourself with his consent. But when, as sometimes happens, you are not on speaking terms, it is well to know the law. If a tree is becoming a nuisance you can cut back the branches without giving notice of your intention, but you must do it from your own side of the fence.

As regards the actual fruit, this is more complicated. It belongs to the owner of the tree and must be returned to him, or he must be asked to take it away. In a case not long ago, a neighbour picked overhanging apples and sold them. He had to pay the tree-owner the value of the fruit. Also, the man next door is entitled to any branches you cut off.

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NAVY HAS ITS FUN

Things don't often go wrong in the Navy, but when they do queer things happen. During black-out manœuvres in the Mediterranean ships were moving about in the pitch dark looking for each other. In some ships smoking was allowed, but nobody could strike a match in the open. Slow matches were placed at certain points for use as lighters. Moving towards a red glow in the darkness, one sailor seized hold of it, lit his cigarette, and found he had taken the cigar from the admiral's mouth!

Then there was the over-enthusiastic "Wavy Navy" officer who, having read that the code books should be thrown overboard in a grave emergency, flung the precious books into the sea during a mock battle.

In Malta a petty officer saw a strange figure in beret and pullover puffing a cigarette on the quarter deck. Thinking it was a persistent vendor from a small boat who had defied his orders to keep away from the ship, he grabbed the figure by the neck and trousers, saying: "Out you get, you loafer!" The figure let out a scream, turned round, and—proved to be the captain's pretty daughter!

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TUBES AND PIPES

Tubes and pipes play such an important part in our everyday life that it is difficult to imagine how people managed when there were no such things. They bring us gas and water; telephone lines and electric mains are laid in them; drainage depends almost entirely upon them; without them no machinery of any but the most elementary kind could be made, says an English writer.

Yet the metal tube is a surprisingly modern invention. For years after the introduction of gas, first introduced in 1802, the only tubing available for its supply was old gun barrels screwed together end on end!

The first pipes used by man were most probably employed to save him labour by bringing water from a spring to the door of his home. It is likely that they came from the East, where natural piping is available in the shape of the bamboo stem. In some ancient cities of the Phœnicians, earthenware pipes have been found, laid as water mains. The Romans used aqueducts—open troughs carried upon arches—to bring water from hill reservoirs to their cities. Though they had moulded lead pipes inside their houses, their street mains were made of wood, and wooden water pipes were in use until two and a half centuries ago.

The New River Company was formed to give London a pure water supply, and its proprietors laid wooden pipes down the chief streets of the city. These are still found from time to time when excavations are in progress and you may see them in museums.

This is how they were made. A log of wood was drilled with a whole of the required diameter; then one end was tapered off, whilst at the other the hole was enlarged. To join the lengths together, the tapered end of one was placed in the "mouth" of another. The first length was then driven home with a mallet and a reasonably good joint resulted.

Great lengths of tubing and piping, such as we know nowadays, date back barely a hundred years. At that time a process was invented which enabled tubes to be made from strips of metal. The heated strip was pressed through a die, which gave it a shape something like that of the letter "C". Passing it through a second die brought the edges together and these were finally sealed with a seam of molten copper.

STAFFORDSHIRE'S LEAD

The seamed tube had, however, the disadvantage that it was liable to give way at its weakest point under pressure. The coming of the steam engine caused a demand for something more reliable, and before long seamless tubes were produced. These are now made from nearly all metals.

Until comparatively recently we were obliged to import a vast amount of tubes and pipes, but thanks largely to the initiative of the Wellington Tube Works of Great Bridge, Tipton, Staffordshire, tube making has become one of the most flourishing of British industries.

We are now able to make everything we want from the tiny tubes employed in model engines to the huge pipes required for city sewers.

What would the first user of a bamboo water main think if he could see the giant pipes which convey Birmingham's water from the mountains of Wales? What would a Roman engineer think of the tube railways?

A GIFT

We are informed that H. H. The Maharaja of Bharatpur has received the following communication from H. E. The Viceroy.

My dear Maharaja Saheb,

I am most greatful to Your Highness for promising a gift of Rs. 10,000 to my War Purposes Fund to commemmorate the entry of Allied forces into Germany. With all the good wishes,

Your Sincerely,
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A QUERY

To

The Editor,

"Rationalist", Mysore.

Sir,

In the Ramayana, 63rd Sarga of Ayodhya-kanda, it is stated that king Dasaratha would incur no *Brahmahatya dosha* by killing the son of a Vaisya by his sudra wife—both the father and son being *Munis* performing Tapas (vide slokas 50 & etc.) while in the Yuddha-kanda Sarga 74 and succeeding ones, it is laid down that only Brahmins were competent to perform Tapas in the first yuga while in the succeeding three, *Kshatriyas*, *Vaisyas*, and *Sudras* also could perform *Tapas*, (*i.e.*, in the Treta, Dwapara and Kaliyuga, respectively), and hence it was the duty of Sri Rama to kill the Sudra then performing *Tapas*, and that Sri Rama chopped off the Sudra's head accordingly. Since both these incidents occurred in the same Yuga, I request any one, among your learned readers to let us know how these apparently contradictory Yuga dharmas have to be reconciled.

I shall be much obliged if any one would state where the following occurs and what its earlier part is:—

ಷಡ್ಭಿರ್ಮನುಷ್ಯ ಚಿಂತಾಸ್ಯಾತ್, ಸಪ್ತಮಂ ದೈವಚಿಂತನಂ ॥

(Shadbhir manushya chintasyat, saptamam Daiva chintanam).

SRINIVASA SARMA.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

FIRST NATIONALIST CONVENTION

In the course of his Presidential Speech at the First Nationalist Convention of the State held at Nanjangud last week, Mr. T. S. Rajagopaliengar, M.A., LL.B., F.M U, observed,

"The Nationalist Party was organised only a couple of months back. But within a short space of time it not only organised District & Taluk Committees all over the State but also contested the District Board Elections and arranged for a food conference at Mysore.

The efficient working of Parliamentary Government depends upon the existence of at least two parties: otherwise, there would be the dictatorship of a single party.

Another thing we should not forget. That is, party is but an instrument for enacting convictions. But a time may come when the divergence between conviction and instrument may become so wide that the chosen party can be chosen no longer.

Let us all think that each party is trying in its own way to serve the best interests of the country. Let no parties think that knowledge, action, sincerity, patriotism and service are its monopoly and that others are bereft of it.

The Nationalist Party, as we are well aware of, stands for the attainment of Democratic Government in Mysore under the aegis of H. H. the Maharaja, but only through peaceful, legitimate and constitutional methods.

After deep consideration I am convinced that it is not necessary, nor desirable to have ultra-constitutional sanctions for the furtherance of the goal in a State where the Ruler is of our own community and where the interests of the Ruler and the Ruled are identical.

There is another reason why civil disobedience is not necessary in Mysore particularly. Mysore stands at par with any other advanced native state and with British India in matters of progress and development. From time to time Constitutional Reforms are being granted. Two of our Ministers are elected non-officials. As long back as in 1894 the Indian National Congress spoke of the then Maharaja as one who ruled with wisdom, ability and beneficence and said of his constitutional ways as a vindication of their political capacity and example for their emulation. At the ascention to

(*Continued on page 6*)

The Rationalist.

Monday 9-10-1944.

THE NATIONAL CONVENTION

Some one has said, "That Government is best which governs least." Thus where a Government machinery is not very big and its control of the citizen very slight, it carries on without much opposition from the public. When it is otherwise, the people begin to consolidate and seek to check the Government's unsatisfactory ways. The more vocal among the public seek to form a party and try to oppose the Government.

But when in its turn the party also becomes restrictive, monopolistic and high-handed, it also rouses opposition, and gives rise to one or more rival parties composed of different sections of the public.

Last week two such parties came to the fore in the public life of the State. The Nationalist Party held its first Convention under the Presidentship of Mr. T. S. Rajagopaliengar, and a Madras worthy, Sir A. P. Patro, inaugurated the "Prajapaksha Party."

In his Address to the Nationalist Convention Mr. Rajagopaliengar explained the need for several political parties crystallising different views on public affairs, working, not in a spirit of ill-will and antagonism, but in friendly rivalry. He urged that as Communal Representation would promote communal isolation, elections should be by joint electorates, seats being reserved according to the strength of each community. He was convinced that the best method of rectifying a Government was not the breaking of its laws and courting imprisonment, but constitutional criticism and expostulation. He advocated Government by ministries responsible to the electorate, and terminable by an adverse vote. But the Ministry should consist of representatives, not of any one party of clear or unclear majority, but representatives of all the parties according to their numerical strength. With the ministry constituted thus the parties should not just wrangle for appointments but work for the prosperity of the vast bulk of the people living in villages, expanding their production and improving their living conditions, eliminating poverty and spreading enlightenment.

A responsible Ministry on non-party lines is a sounder instrument of public welfare than a one party Ministry. This has been recognised in recent times in the formation of the present Ministry of Great Britain. Otherwise a slight difference of votes as in Australia keeps almost half the population deprived of power. So also in the United States, the Republicans have been kept out of power for several terms and the Democrats have been monopolising it. It will minimise heart-burn, it will make Government more wholesome and attentive to all interests. Similarly non-communal electorates with reservation of seats for each community, will promote the spirit of nationhood and prevent communal antagonisms.

We have said that differences of opinion on policies and methods give rise to new parties in a State. Therefore there could be no objection to the Prajapaksha party inaugurated by Sir Patro, though the remarks that he is reported to have made against the Brahmin Community deserve comment. We thought there was sufficient anti- Brahminism in the State already. But yet this old Justicite, Sir Arjun Parasuram Patro,—he bears two destructive names, Arjun who killed his cousins in order to get power, and Parasuram who made 21 campaigns in order to destroy Kshatriyas,—comes here as a State

guest, and makes his contribution to the "blood-bank" of anti-Brahminism. It is curious that Sir Patro who did not get an invitation to Mysore even in his palmy days, should get one when most people had forgotten that he was alive. Perhaps we are unwittingly nursing in our midst an underground Justicite, who by devious modes and insidious methods is seeking to fan the flame of anti Brahminism in the State.

If it is so then it is not likely that his malicious activities will stop here. It behoves us therefore to give the matter some consideration.

(To be continued)

Editor.

A LONG WAIT

Women at Two Rivers, Wisconsin, U.S.A., most of them married and some of them grandmothers, are receiving love-letters from young American soldiers.

When a local aluminium manufacturing company made army mess-tins during the 1914-18 war many girl workers slipped notes with their names and addresses into the metal containers.

Thousands of the mess-tins, unused at the time of their manufacture, are being distributed to the new United States Army, and the notes are now bringing replies!

TO OUR GOLFING READERS

Have you ever wondered why the surface of a golf ball is covered with dimples? The reason is this, says 'Parade': When the gutta-percha ball was first introduced, its surface was quite smooth. But golfers soon found that after it had been jagged and cut by the club, and through wear and tear on the course, it not only carried better, but flew straighter. So some golfers started to nick the ball deliberately. From that step it did not take long for manufacturers to indent the balls themselves.

Manufacturers have to be careful of the mould which makes the dimples. If the recesses are too shallow the ball does not fly true, and if they are too deep it does not carry well!

AN ELECTION

At the annual General Meeting of the Hoysala Karnataka Sabha held last week, Mr. G. Krishnaswamy, B.A., Mg. Agent, Mysore Silk Filatures, Ltd. was elected President, and Mr. G. R. Ramiah, Proprietor, Transport Motor Service, and Mr. K Narayana Rao, Proprietor, Sri Yoganarasimha Motor Service, Joint Honorary Secretaries.

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The Modern Cafe,—with Mr. K. Sitarama Rao as Proprietor, have been appointed Caterers to H. H. the Maharaja of Mysore.

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(*Continued from page 3*)

the throne, our present Maharaja said that the happiness of the people was foremost in his mind and that he would always stand for that.

One warning to the States in general. New ideas, new standards of political values and other dynamic forces which had been in operation so far in British India alone crossed the borders and entered the domains where the writ of His Britanic Majesty does not run. They are organising themselves and carrying on the movement with a zeal and determination that no weapon could stamp the tide of nationalism. They do not want to be deprived of their rights as citizens to share in their Government of the States.

There may be no legal obligation on the part of the Princes to bring about reforms, but it is more moral. Practical necessity demands a change in the theory of Government in the States. There is no impediment in the way of reforms. So far as Mysore State is concerned it has given reform which no other State could boast of. Mysore is progressive in every way.

Parties are nowhere started with the sole desire of securing jobs for particular communities. I have never come across such a party existing anywhere. The aim of any party should be to look to the happiness and contentment of the people. Any party worth the name should not have for its objective the securing of job here and there but should have the all round progress of the State view.

The village is the foundation of our national economy. The Indian peasant is the chief source of India's wealth and her greatness, and his welfare is a matter of supreme importance. His prosperity spells prosperity for the State. But what is it that we find all round us? We find the village disintegrated, depopulated and degenerated. We must tackle it on all sides. The village should be revived not in its old and crude form but with a new orientation. All amenities should be provided there alone so that he may not be attracted by City life.

The food procurement orders are being enforced in a way that would create hardship Even undeclared holders are forced to surrender what little they have. With public sympathy and co-operation and with knowledge gained from time to time we do hope to successfully tackle the problem. The Government should not think that what it is doing is always right and that the people are always giving exaggerated complaints.

In the Campaign of economic and Constitutional reforms, the social side of our life was not given its due place until recently. Of course the efforts were made to check child marriages, to encourage remarriages and so on. Social security plans imply removal of unemployment, beggar relief, old age pension, growth of standard of living, etc. I am sure these will be included in the post-war reconstruction plan of Mysore.

Education after the war is another thing that deserves our attention. It must fit our children not for the world as it is but for the world as it ought to be.

Let us all co-operate, wherever co-operation is needed, in tackling all these problems and in making Mysore a really modern and model Mysore. One word more and I will finish. Certain restrictions are placed on the Mysore Congress, a sister party institution, and there are also restrictions placed on certain individuals. Whatever may be the necessity for such restrictions once, now that everything is calm and quiet, let those bans be removed and a quiet atmosphere be created. Let it not be said that Civil liberty is curtailed in Mysore. Let Mysore be a model to others even in this respect."

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EDUCATIONAL IDEAS OF AKBAR AND AURANGZEB

(B. M. Gopala Rao, B A. Hons, B.T.,
Department of Public Instruction, Mysore.)

(Continued from last issue)

While such was the system that was adopted by Aurangzeb in the matter of training the princes, the education that he himself received in his boyhood seems to have been very unsatisfactory as the following account proves. Mulla Saleh, a former tutor of Aurangzeb, lived in Kabul on an allowance granted to him by the emperor Shah Jahan. Sometime after the coronation of Aurangzeb as emperor, the Mulla came to Delhi to offer his congratulations to his old pupil. He hoped that he would be received at the Court with pleasure and also be rewarded generously for the trouble and care he had taken in educating the prince. When Aurangzeb was informed of his teacher's arrival, he paid no heed at all. The Mulla waited three months and had at last to seek the powerful aid of Roshanara Begam, sister of Aurangzeb, before the emperor consented to grant him an interview. In the meanwhile, Aurangzeb had directed all the chief nobles, the learned men and the tutors of his sons to be present on the occasion of the Mulla's interview. Hearing of the emperor's orders, the poor Mulla deceived himself into thinking that a grand reception and a generous reward awaited him. Contrary to his expectation however, hardly had he entered the Hall of Audience making the customary bows, when the emperor began to address him thus:

" Mullaji ! The first object of a king or a prince of this world who has sons ought to be to seek out a nurse of good constitution without disease, who, giving child to suck, should strengthen its feeble limbs. The child, sharing with her milk its nurse's health, will acquire, following the royal expectations, the vigour necessary for a good ruler of the people. But here the anxieties of a king are not at an end. On the contrary; if he has great trouble in choosing a wet-nurse, he must be still more careful in choosing an instructor to teach the young prince. for as the health of the child depends upon the milk, so upon good teaching depends the life of the mind, a thing more to be desired than bodily existence. This is the reason why all emperors, kings and princes of intelligence have always done their best to obtain good teachers for their sons, knowing well, as they do, that for want of such spiritual milk the son will not retain the paternal qualities, nor be so successful as hoped for by his people. It was thus that Philip, King of Macedonia, urgently entreated the great Aristotle to submit to a life at court and take charge of his son Alexander, who promised to be of good judgement. He so profitted by his master's lessons that he ended in being the greatest warrior spoken of in history.

" It is possible for a prince when grown up, to forget the good lessons received in his early days, and give himself up to the vices common to mankind. But it is impossible that an untrained child should grow up to be a man of virtue. This is why Aristotle declared that children owe as much to their teachers as to their parents; the latter give physical, the former spiritual, life. But all things considered, I hold pupils to be more indebted to their teachers than to their parents, the reason being that corporeal life without the life of the mind is of no value; and it would be better for any one not to have material life if deprived of spiritual life. These are the virtues that arise from sound teaching, and without them no one can fitly reign over a kingdom. It was for this reason that the great Solomon, in addition to the lessons learnt from his father, did not ask God for riches or power, but for knowledge and prudence whereby to rule properly. He knew it was better not to be a king at all than to be one void of knowledge. Without knowledge no justice can be dealt out, nor without equity is there any peace for a subject people. Knowledge forms the trusty scales of reason, is the cure of frowardness, the stay of the aggrieved, the refuge of the oppressed, and a terror to them that do evil. Prudence is the harmoniser and the conscience of the body politic and republic, (state), a light in a dark place, a sun amidst the stars. Blessed is that prince who finds a learned man, who, with affection and fidelity, imparts to him the virtues and good qualities fitting for a king. Nor can I do otherwise than rejoice at finding in our annals and elsewhere in the world's chronicles a number of princes, kings and monarchs who met with this good fortune."

(To be continued.)

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NATIONALIST CONVENTION

RESOLUTIONS PASSED AT THE OPEN SESSION

1. Resolved to express its unbounded loyalty to H. H. the Maharaja of Mysore.

2. Resolved to pray for the victorious termination of the war in favour of the Allies and to extend our full support to the Allies' war effort.

3. As it was essential for every State to join in the forthcoming federation, this Convention resolved to state that responsible government should be established and only elected members should attend the Federal Legislature.

4. Responsible Government similar to that of England would result in the ascendancy of the majority party in the legislature. So it was resolved to establish Responsible Government with a composite cabinet for a fixed period in the State.

5. Resolved that the interests of various religions and minorities and of linguistic literatures should be safeguarded.

6. Resolved that the Convention should urge all the members to take active part in uplifting the status of the ryots and improve their conditions.

7. The rates fixed by the Government for buying Paddy, Ragi etc. and the execution of food procurement orders and the method of distribution cause much difficulty and embarrassment to the people. It was therefore resolved to urge the government to set right the various errors and deficiencies referred to, as early as possible and also to introduce rationing scheme in all the villages of the State.

8. Resolved to recommend to the government that as the present system of allotting lands under the Grow More Food campaign was working unsatisfactorily, the Government should henceforth give the tenders to those ryots who are able to cultivate within a short period.

9. Resolved to request the Government to spend 50 lakhs of rupees every year for 5 years in order to meet with the expenses incurred in appointing committees, special officers to supervise irrigation and cultivation of lands in summer also for a second crop, as the output of the State had become short by 50,000 tons of food grains.

10. Resolved that, as the buying rates of the Government were causing loss to the land-owners, and ryots, the convention might request the Government to spend a crore of rupees for the year 44-45 in order to give higher rates to the ryots and to supply at the prevailing rates to the consumers.

11. Resolved to urge the government to provide in their post-war planning scheme for the abolition of unemployment, salaries to old men, reforms in education to suit the various tastes of the country.

12. Resolved that the Convention should urge the Government to provide Government employment to all communities proportionate to the population of each community, and to execute this a Public Service Commission should be appointed by the government.

THE NATIONALIST PARTY

The Working Committee of the Mysore State Nationalist party for the year 1944-45 has been constituted as follows:

Messrs:—T. S. Rajagopal Iyengar, M.A., LL.B. *President.*

„ M. C. Linge Gowda
„ S. Sunder Rao, B.A., B.L. } *Secretaries.*

„ G. R. Josyer, M.A., Hons. *Treasurer.*

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REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಸಂಪತ್ತಿನ ಸಮಸ್ಯೆ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

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Sir M. Kantaraj Urs Gold Medal
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Y. Rupla Naik—General Economics

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L. Srikantiah—General Proficiency (among those with Kannada as second language)

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H. S. Ramanuja Desikachar—Chemistry (with Physics as minor)

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H. Vedantha Krishnaiengar—General Proficiency

Sree Lakshmidevamma Gold Medal
K. R. Sundara Raja Rao—Chemistry

B. K. Sreenivasaiengar Gold Medal
H. Vedantha Krishnaiengar—Mathematics

B.E.

B. V. Krishnaiengar Gold Medal
K. R. Narayana Row—General Proficiency (Civil)

B. B. Garudachaya Medal
K. R. Narayan Row—Civil, Group I

M.B.B.S.

H. H. the Yuvarani Gold Medal
V. Gowramma—Best out-going Woman Medical Graduate

Arumugam Gold Medal
S. Ramachandra—General Proficiency

Baily Venkoba Rao Gold Medal
K. Seetharaman—Best performance in the course

T. R. A. Thumboo Chetty Gold Medal
S. Ramachandra—Surgery

A. R. Seethamma Gold Medal
V. Gowramma—Midwifery

The Rationalist.

Monday 16-10-1944.

COMMUNALISM

We promised last week to comment on Sir A. P. Patro's recent declamation against Brahmins. Some local non-Brahmins too, who have risen to position unopposed by Brahmins, and on occasion even shielded by Brahmins, are now and again reported as speaking with venom about Brahmins. One of them is said to have stated, "Your women have long treated our women as servants. Now we shall make your women serve our women as servants." Have all Brahmin women up to now been riding palanquins? And will all non-Brahmin women hereafter be lolling in motor cars? Neither.

Poverty is rather unfortunate. But the bulk of every community is poor in every state of society. And if they have to earn livelihood by finding employment they do so without consideration of the caste of the employer. Brahmin men do not refuse to serve under non-Brahmin men if necessary. And if some Brahmin women have to serve under non-Brahmin women there is no reason for a non-Brahmin man to gloat over it, unless his mind is warped with inferiority complex.

We are not proud of being Brahmins. We are not ashamed of being Brahmins either. And no non-Brahmin need be ashamed of being a non-Brahmin. No Panchama need be ashamed of being a Panchama. And no Muslim,—we believe no Muslim is ashamed of being a Musalman.

No tiger is ashamed of being born a tiger, no cow is ashamed of being a cow, and no elephant is ashamed of being an elephant. On the other hand, if the tiger has a good girth, a long span and a well-striped skin it should feel proud. If a cow gives 4 seers of milk three times a day and for 10 months in the year, it should feel proud. And if an elephant is tall and stately and carries a howdah with grace, or handles a 5 ton timber log with ease, it should feel proud.

When Boswell was introduced to Johnson as a Scotsman at their first meeting he hastened to add, "Yes, I am a Scotsman, Sir, but I cannot help it." Johnson exploded, "Yes, Sir, It is a thing which many of your countrymen cannot help!" So being born a Brahmin or a non-Brahmin or a Panchama is what no man can help, and which no man need be proud of or ashamed of.

Is it Shakespeare that has said,

"Honour and shame from no condition rise,
Act well thy part, there all the honour lies."?

And there are those galloping lines of poet Burns,

"With all that, and all that,
Man is a man for all that."

Brahmins have never claimed to be heaven-born, and they have never kept any one in enforced slavery. They have not monopolised all the wealth, nor appropriated all the lands nor captured all the commerce of the State. They have never prevented any non-Brahmin from getting into Government Service, nor prevented any non-Brahmin from rising to the highest pinnacle.

Mr. T. R. A. Thumboo Chetty, Councillor Madayya, Councillor Abdur Rahman, Sir K. P. Puttanna Chetty, Sir Kantharaj Urs, Mr. Mir Humza Hussain, Sir Mirza Ismail, had all a free field to rise according to their merit. Even in the last century Ursus, Lingayats and other non-Brahmins held public offices without hindrance. And in the previous century do we want a greater

example of free opportunity to non-Brahmins than in that of Hyder Ali and his son?

Nevertheless in 1914 it served the purpose of Mr. C. R. Reddy to set up and foster a non-Brahmin movement in the State, and give it an anti-Brahmin flair. Some 15 years later after the Hindu-Muslim trouble at Bangalore, Mr. Abbas Khan and others sought to throw the guilt on the Brahmin Community, hoping that such a charge, though baseless, would be the end of them!

Here is a contemporary description of that episode:

"At a so-called Peace Conference held three days after the ryot, at which Mr. Mirza Ismail presided, Mr. Abbas Khan had the hardihood to make this astounding assertion, and Mr. Mirza Ismail by allowing him to belch out a long anathema against Brahmins showed that he acquiesced in the sentiments. It seems certain that that is also the view of the situation presented to the Ruler of the state by those in touch with him. This unfounded myth is being exploited by vernacular papers of pronounced anti-Brahmin predilections. Staid University Professors, belonging to neither community and possessing no communal locus standi, seize the occasion to indulge in illicit and anonymous journalism and fling copious filthy abuse upon Brahmins. Lastly even the servant class when asked about it state that the trouble is all due to the Brahmins. Brahmins are described as traitors to the State, disloyal to His Highness, and numerous other things. Hard words themselves break no bones. But as a result of this malicious and mendacious propaganda, Brahmins caught on the roads are reported to be belaboured, robbed, or abducted, their houses are burgled, and temples and images are attacked and polluted."

Slowly that state of affairs subsided.

(To be continued)

Editor.

A UNIQUE FUNCTION

The Maharaja's College, Mysore, was the scene of a Unique Function last week when at the invitation of Sri Rajasevaprasaktha A. Subrahmanya Iyer a select gathering assembled to honour the memory of Sri Pandit Periswamy Tirumalachariar, the first Sanskrit Pandit of the College who died nearly 50 years ago. Rajasevasaktha D. Venkataramiah presided and unveiled the portrait of the distinguished Sanskritist. Both Rajasevaprasaktha A. Subramanya Iyer, President of the Committee of Donors, and the Chairman dwelt on the merits of Pandit Tirumalacharyar as a lover and teacher of Sanskrit. He was the first Sanskritist to begin group teaching in Sanskrit, starting a Patasala for the purpose. When Sanskrit classes were commenced in the Maharaja's College, He undertook to teach them free, and was later on given a small stipend. He numbered among his students Sir Kantharaj Urs, Sir M. N. Krishna Rao, Professor M. Hiriyanna, Sri A. Subramanya Iyer and others. In the unavoidable absence of Dr. M. V. Gopalaswamy M.A., Ph.D., the Principal, Prof. M. Lakshminarasimhiah, Ag. Professor of Sanskrit, accepted the portrait on behalf of the College authorities, and said that it was both a pleasure and duty for him to do so as a tribute he owed to the memory of his intellectual ancestor. Sahitya-ratnam Venkatrama Sastry, a junior comtemporary of Sri Tirumalacharyar, invited to speak, related incidents from the life of the deceased bringing out his acute insight in the field of Sanskrit Literature, and his remarkable wit, sympathy and understanding, and pointed out that the very fact that they had gathered fifty years after his death to honour his memory showed the brilliance of his personality.

THE BANK OF MYSORE

Some Merchants and leading citizens of Mysore have sent a memorandum on 12-10-44 to the Dewan, Financial Secretary, General Manager of the Bank of Mysore and the Directors to the effect that the Market Sub-Branch should not be closed as it is very helpful to the public on account of its situation, and particularly as the location of the main Branch is far out of the way for the banking public of the city.

EDUCATIONAL IDEAS OF AKBAR AND AURANGZEB

(B. M. Gopala Rao, B A. Hons, B.T.,
Department of Public Instruction, Mysore.)

(Continued from last issue)

"But at the same time, what can I do but weep when I remember that in my tender age I fell into your hands, Doctor Saleh, who, paying no heed to the good disposition God had given me, made me waste my time by teaching me trivialities and things that did not concern me—or, at least things that could only serve me as ornaments in conversing with learned men—overlooking in the meanwhile the teaching of the things necessary to a prince For example, did you tell me about the monarchies of the world—that is to say, the Assyrians, the Persians, the Scythians, who formerly were clad in skins dwelt among mountains, and were few in number, but nowadays, under the name of Turks, dominate and hold with a heavy hand the reins over the whole of Asia and Africa? When was it that you related to me the valour and ingenuity of the European Franks, who with small means met and repelled the forces of the powerful Ottoman? At the least you ought to have spoken to me of the riches and majesty of China. All these things you withheld.

"It is possible that your knowledge did not extend beyond the king and realm of Hindustan, for you taught me there were no other kings in the world, that the others were petty princelings of no weight. You told me nothing about their armies, wars, customs, religions, government and business. Hardly did I learn from you the names of my ancestors, of the renowned Timur-i-lang and the bellicose Babar, the founders of the empire. You made no attempt to give me the story of their lives, their wonderful conquests, their mode of warfare, of ordering their armies, of commanding their soldiers. All your purpose and effort was to turn me into a good Arab, making me waste my time over a language which demands from ten to twelve years to obtain a little proficiency in it. Meanwhile my youth and my capacity for high things had vanished.

"Who instructed you to educate a royal prince in that manner? Would it not have been better to teach me in my mother-tongue what you taught in Arabic? Leaving that out of account, was it not duty to teach me the customs of the Mughal princes, to inform me that one day I should be forced to take the field, sword in hand, against my brothers, if not to gain a crown, at least to defend my life? Thus you should have told me how to gain friends, to take or besiege fortresses, and fight pitched battles. These are the things you ought to have taught me, but you overlooked the whole of them, I know not why, nor know I whether to charge it to the negligence of my father or to your ignorance.

"...If you did not know the military art, you might at least have taught me the methods of governing the people when my father should send me to rule in some province. Thus you might have laid down rules for the equal administration of justice, the way of capturing a people's love, under what circumstances I should be severe, when to humour the nobles in their unruliness and the ministers in their misdeeds, and the method of remedying such irregularities. All this you ought to have taught me, but not a word did you breathe to me of such things.

"Thus I owe you nothing, for you misled me. Go and enjoy what my father has given you, and never again appear in my presence, for you made me waste my time, and by your fault I have also wasted this day."

After delivering this speech, Aurangzeb left the Durbar Hall. The nobles were greatly surprised and the learned men, especially the teachers of the emperor's sons, were equally perplexed. Mulla Saleh left the Court, hanging down his head in great shame.

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Though Akbar as contrasted with Aurangzeb, bestowed some thought on education in general, it is regrettable that he did not see far enough and organise a national system of education. In this connection, one cannot do better than note the revealing remarks of Mr. H. G. Wells. "The essential factor in the organisation of a living State", he says, "is the organisation of an education. This Akbar never understood. And he had no class of men available who would suggest such an idea to him or help him to carry it out...Yet though Akbar made no general educational scheme for India, he set up a number of Moslem and Hindu schools. He knew less and he did more for India in these matters than the British who succeeded him. Some of the British Viceroys have aped his magnificence, his costly tents and awnings, his palacial buildings and his elephants of State, but none have gone far enough beyond the political outlook of this mediaeval Turkoman to attempt that popular education which is an absolute necessity to India before she can play her fitting part in the common weal of mankind."

AUTHORITIES CONSULTED.

1. Manucci—Storia do Mogor. Vols. I and II.
2. Blochmann—Ain-i-Akbari of Abul-Fazl.
3. H. G. Wells—The outline of History.
4. The Akbarnama—Beveridge's translation.
5. V. A. Smith—The Oxford History of India.

* * * *

This concludes the series of articles by Mr. Gopala Rao. We understand that he was formerly working with late Rao Bahadur M. Shama Rao in the production of his elaborate work on Mysore History. We trust that the articles have been read with interest and appreciation by many of our readers. We think that Mr. Gopala Rao has an eye to interesting historical episodes, and presents them in a concise and readable manner. We hope that his literary occupations will receive their due reward from an enlightened public.

Ed.

MYSORE PIECE-GOODS MERCHANTS' ASSOCIATION

AN ANNIVERSARY FUNCTION

The first Anniversary meeting of the Mysore Piece-goods Merchants' Association, Mysore City, was held last week under the presidency of Mr. R. Ramachandra Rao Bhombhore, B.A., After tea catered by the Bombay Indra Bhavan, the meeting met in the Association premises. Mr. G. Ahmed Khan, President of the Association, speaking in Urdu, introduced the President of the day and expressed his sincere gratitude for electing him as the President of the Association for the past year. Mr. K.C. Agarwala, Secretary of the Association, read the messages received from the Controller of Civil Supplies and Mr. Ramanarayana Challaram, President of the Bangalore Piece-goods Merchants' Association, and then presented the annual report. Later, the President in the course of his speech in Kannada, stressed the point that unity is strength, and expressed his hope that all the merchants of the city would make the Association flourish and prosper in the future by becoming members of it. After the Presidential speech, a vote of thanks was proposed by Mr. Rangaswamy, Joint Secretary.

ACKNOWLEDGMENT

We acknowledge with thanks receipt of the following:

Federal India and Indian States: Victory Number and Industries Number.

"*Mysore Commerce*": Inaugural Number.

"*Tamash*": Dasara Supplement.

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WAR

for resumption of Normal civil supplies.

THE TERM BRAHMIN

An esteemed Correspondent writes:

Dear Sir,

In the Editorial of your Journal of the 9th inst. you say that Sir A. P. Patro is reported to have made some remarks against the Brahmin community. From the very brief accounts in other papers of the proceedings of the meeting addressed by him it appeared to me that though the remarks might have been directed against Brahmins he carefully abstained from using the word Brahmin. The protagonist of the resuscitated Prajapaksha Party, the late Mr. Basaviah, was doing likewise. The very word is anathema to them.

Time was when the Veerasaivas carried on a fierce campaign for being classed as Brahmins. A decision of the Bombay High Court in 1874 or so to the effect that Lingayets were Sudras as known in Hindu classification must have given them offence. In the Census of 1881 they asserted they were Brahmins and a deputation of them is said to have waited on the late Mr. C. Rangacharlu who was then Revenue Secretary or Dewan. When he asked the members of the deputation who of them were Brahmins there seems to have been some difference of opinion, and so he told them, it is said, first to settle the matter among themselves and then approach him. In the Census of 1891 there was organised agitation with some success.

When later "Brahmin-hounding" became popular and profitable they must have been put in a great quandary. So they avoided carefully the use of the word Brahmin and began to say that the services etc. were "dominated by one community." It is not known if their claim to Brahminism has been given up. Perhaps it is difficult to shake it off. Dr. Ambedkar is reported to have attributed the debacle of the Madras non-Brahmin or Justice Party at the elections of 1937 to their sub-conscious allegiance to Brahminism. This is what he is reported to have said. "In his view two things were responsible for this down-fall. Firstly, they had not been able to realise exactly what their differences were with the Brahminical section. Though they indulged in virulent criticism of Brahmins and Brahminism...they wore names and regarded themselves as second-class Brahmins Instead of abandoning Brahminism they had been holding on to the spirit of it as being the ideal they ought to reach. And their anger against Brahmins was that the Brahmins gave them only a second-class degree." (The Hindu of the 26th ultimo).

The title of "Justice Party" reminds one of the lines in Shakespeare's Merchant of Venice which run thus,

"Though Justice be thy plea
Consider this that in the ways of Justice
None of us should see salvation."

A BRAHMIN

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Pandit, **P. H. Chandrabhan Singh,**
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The Rationalist.

Monday 23-10-1944.

Illness prevents us from undertaking the effort of writing the week's Leader: and the effect of two festivals in the week on the skeleton staff which the War and Authority have imposed on all Presses has forced us to curtail slightly the week's number of pages.

Had we foreseen the illness we would have quietly followed the example of other journals and announced that there would be no issue this week "on account of Deepavaly." But now, though the paper can come out in spite of the Deepavaly, the Leader at any rate cannot come out in spite of the illness!

Therefore we have to content ourselves this time with merely wishing our readers all the happiness that they can obtain in an ill-rationed and war-worn world! Amen!

Editor.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

This is a collection of 456 Gospels of the great religious teachers, compiled by Pinbalahiya-Perumal-Jeer, who is also the author of Arayirappadi Guruparampara Prabhavam wherein the reader will be struck with his consummate knowledge of Sri Ramanuja's Siddhanta. Periavachchanpillai, Vadakku-tiruveedi-pillai, Eaunni-madhava-pperumal and such other great minds were Jeer's student-colleagues under Nambillai, who was also known as Lokacharya and Tirukkali-kanri-dasar.

The Gospels present clearly in a popular manner some of the different aspects of Visishtadvaita Philosophy. Each of the Gospels is complete in itself. The same subject is treated under distinct aspects in more than one Gospel and these are not in a serial order. An attempt will be made to collect the same together and present the same.

Gospel No. 1. A person should know (1) the essential nature of self or soul, (2) the end or goal sought to be attained and (3) the means of attainment. This knowledge is necessary for the *Srivaishnavas* as well as for the *Samsarins*. The *Srivaishnavas*, on the foundation of their knowledge of self (స్వజ్ఞానం), of their knowledge of the means of attainment (ప్రాపకజ్ఞానం or ఉపాయం) and of their knowledge of the object of attainment (ప్రాప్యజ్ఞానం or ఉపేయం), reach one conclusion. While the *Samsarins*, on the basis of their non-knowledge or ignorance (అజ్ఞానం), of their partly wrong knowledge (అన్యథాజ్ఞానం), ascribing in a thing something which is not therein existent, and of their wholly wrong knowledge (విపరీతజ్ఞానం), considering one thing as a different thing, come to a different conclusion. The latter consider the nature of self to be the attachment to the body as constituting the soul, that the disired goal is enjoyment or experience in another body, and that the means of attaining that desire is bodily activity. This is their accepted and firm stand. The *Srivaishnavas* consider that the self's nature or nature of the soul is liegeship to the Lord alone, that the soul-sought end or goal is service alone to Bhagavan, and the means to the attainment of this

goal is His pair of lotus-feet. This is the accepted and firm stand of these.

The real and true aspect is as hereunder.:—

1. The essential nature of self or soul (ಸ್ವಸ್ವರೂಪಂ), is that it exists for God alone and that it is not for any one else, that is to say, that its disposability according to pleasure vests in the Lord alone and not in any body else; 2. The nature or essence of the Lord (ಪರಸ್ವರೂಪಂ) is coupleship, Sri Lakshmi-consorted-Lord, Sriman Narayana (ಮಿಥುನಂ); He is never without Sri Lakshmi; 3. The nature of the obstacle that stands in the way of reaching the goal (ವಿರೋಧಿಸ್ವರೂಪಂ) is egoism; 4. The nature of the means to salvation or the way of reaching the goal (ಉಪಾಯಸ್ವರೂಪಂ) is His grace; 5. The essence of the soul (ಫಲಿತ), is knowledge and bliss born of His coupleship; 6. Love is existence; and 7. relation is to be accessory to His enjoyment.

This is the gospel of Achanpillai or Periavachchanpillai, the celebrated commentator on the four thousand Divya Prabhandas and on other scriptural works, and the author of many other works on the Visishtadvaita Philosophy.

[*Note*—The bound souls (ಬದ್ಧರ್) are of two kinds, namely, those aspiring after salvation and *Samsarins*. The former are penitent for being caught in the meshes of egoism while the latter hug them. The *Srivaishnavas* come under the former class.

Aspects other than those mentioned in Gospel No. I. are to be found in some of the subsequent Gospels. These will be collected together and presented.

Samsara is bondage, cycle of births and deaths, the union of the soul with the body as a result of good and bad deeds in former births.

ಸಂಸಾರಿಚೇತನರ್—The straying bound soul which, consequent on its union with *achit* (body) from times immemorial, becoms subservient to the distress of *avidya*, *karma*, *vasana*, *ruchi*, *janana* and *marana* coming like floods. *Avidya* is *ajnanam* and its three aspects have been explained in the Gospel itself. *Karma* is enslaving action, good and bad deeds committed by mind, speech or body. *Vasana* is unconscious tendency to pursue worthless objects; it is the tendency generated and developed by the enjoyment of sense objects in the beginningless time, and *ruchi* is conscious relish of such pursuit. *Janana* is birth and *marana* is death.

The body which clothes the soul is subject to six vicissitudes (ಷಡ್ಭಾವವಿಕಾರಃ) it begins to appear (ಜಾಯತೇ); appearing stays (ಅಸ್ತಿ); changes (ಪರಿಣಮತೇ); wanes (ಅಪಕ್ಷೀಯತೇ); and disappears (ವಿನಶ್ಯತಿ).

ಅವಸ್ಥಾಸಪ್ತಕಂ are—1. life in womb (ಗರ್ಭಂ) 2. birth (ಜನ್ಮಂ) 3. boyhood (ಬಾಲ್ಯಂ) 4. youth (ಯೌವನಂ), 5. old age (ವಾರ್ಧಕಂ) 6. death (ಮರಣಂ) and 7. hell-torment (ನರಕಂ).]

THE MYSORE BANK

B. S. Subba Rao, merchant, has addressed the following communication to the authorities of the Mysore Bank.

"Dear Sir,

In confirmation of our telegram "Pray Retain Market Branch Mysore Bank Letter Follows" and as desired by a large number of merchants I am writing this to request you to help us in retaining the above branch and also in opening a sub-branch at Vanivilas Market, being the next business centre of the City.

You are aware that Banks are meant for the convenience of the public and specially merchants whose request is now before you. If this is ordered to be closed, a branch of the Standard Bank or Bharat Bank may crop up in the locality which may not win the confidence of the public as in the Mysore Bank, being the oldest, best managed where Government also entrust their business.

Under these circumstances it is hoped that you would kindly take some pains in retaining the above Sub-Branch for which act of kindness a number of merchants will be highly thankful to you."

Our comments are reserved. Ed.

CO-OPERATIVE STAFF ASSOCIATION, LIMITED, MYSORE

Under the Presidentship of Mr. Y. Sreenivasiya, B.A., LL.B., it is arranged to have a recital of stanzas by Mr. "Saralavani "Venkatasubba Sastry Barathy and also a lecture on "Co-operation" by Mr. Y. Chandrashekara Sastry, M.A., on Monday the 23rd October, 1944 at 8 P.M. in the premises of the Co-operators' Home, Mysore.

PARTY SYSTEM IN MYSORE

Mr. T. S. RAJAGOPALIENGAR, M.A., LL.B.

Representative democracy cannot be worked out without Political Parties. For they are necessary to bring order out of chaos of a multitude of voters and to rouse and educate public opinion and direct it to certain specific purposes. Democracy without party is like a crowd without a purpose. As Prof. Hearn Shah puts it, " It is the function of the party to clarify political issues, to lay before the electorate carefully considered and practicable programmes, to select capable and well qualified leaders to instruct and organise public opinion.' Also political parties promote by argument and appeal their principles and select party candidates and carry on elections. Party is further a unifying force. As Bassett observes, "Every Political Party involves the pooling of individual ideas, the adjustment of personal and sectional interests and a measure of compromise in order to secure the maximum degree of common agreement." Party indeed helps to unite the people of the State and make them homogeneous; for it brings town and country, rich and poor, Hindu and Musalman, Brahmin and non-Brahmin, Harijan and caste Hindu, into a common allegiance which help them to know and teaches them to co-operate with one another.

During the last twenty years and more, many attempts were made to form parties, some on non-communal lines but many on communal lines. Prajapaksha, Prajamitra Paksha, Prajasamyukta Paksha, Mysore State Congress, Progressive Party and the Rashtriya Sabha were some of the Political groups which came into existence and disappeared not long after. A party with a national and non-communal outlook and with a long range programme would appeal to the masses, and would last long; but not a party whose sole mission in life is to secure jobs to particular communities. Such were the aims of many of the aforesaid parties.

To-day we are seeing the Mysore Congress, the Nationalist Party, the Hindu Mahasabha, the Muslim League and the Peoples' Party. The Mysore Congress, taking its birth after the Haripur Resolution, professes to be an independent body, but is in all ways connected with, and affiliated to, the Indian National Congress. Only those who are members of the Indian National Congress could become members of the Mysore Congress. Their advice is essential for everything. Their modus operandi is Civil Disobedience, Satyagraha, non-co-operation and such other things. The Nationalist Party equally stands for Responsible Government in Mysore but only through legitimate, peaceful and constitutional methods. It has no outside affiliation. It has an equally good constructive programme and mass contact movement.

The newly revived Peoples' Party wants to direct its attention mainly to the question of recruitment to services. In other words, it wants to be the 'watch dog' in safeguarding the interests of the Backward classes in services. We are yet to see how long such parties with such ennobling mission would last.

There are leaders who are "susceptible to the thoughts, feelings and actions of the members of the group " to which they belong. Then there are those who want to assert themselves and to dominate their group. The former 'expresses' the group while the latter 'impresses' it. The impressive leader seeks to dominate the group. Their knowledge and gifts are directed towards self-assertion and self-aggrandisement. They exploit the group and make it serve their purpose. Their Technique is simple, they first create a dissatisfaction in the people, excite their fears and then pose as their only deliverers. Quite a number of such are in Mysore at the present time. The leader bases himself on party. The party is based on votes.

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The votes are directed by hopes and fears, fancied or real. These hopes and fears are aroused and stimulated by propaganda. The drum of propaganda is loudly beaten. The Nazi methed is copied... 'Repeat a falsehood long enough and many will believe in you. For the name counts with most people than the thing. It may still remain true that one cannot fool all the people all the time, but it is also true that if you beat the drum long and loud enough, many will, for a time, at least, take you at the face value of your assertions. Newman has truly remarked—"Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma; no man will be a martyr for a conclusion." People are only too willing to accept beliefs, but not to reason about them. A noisy man is always in the right and a positive man can seldom be found wrong.' And against this it is our duty to warn the people and to put them on their guard.

The cult of blind obedience is another danger. People who join certain parties will have to look to what is inscribed on the portals of the new Temple—"All intelligence and sense of justice leave behind, ye who enter within." The leader demands nothing less than the completest surrender of the wills of his devotees. The followers must not think for themselves, must not reason why, but must blindly obey. Obedience is their sole duty, indeed their sole privilege. The rank and file dare not reason, for these might make them lift up the robes of the Messiah that the leader has assumed. Disciplinary action awaits such 'insubordinations.' The leaders want their hands and not their heads. This cult of blind obedience must go.

This obedience is a negative thing. The rank and file want a positive cult. Starved of reason and deprived of judgment, the followers are fed on the diet of 'suspicions, of half-truth, of envy, of hate and of false hopes.' A vicious hatred of opponents is cleverly managed. Appeals to emotions and passions are developed. This is indeed dangerous.

In these days of democracy, lack of political parties is a defect. But parties with these defects are a greater evil. None the less we all attempt to build up parties. But alas, happy is the State which would develop political parties on true national and non-communal lines without these shortcomings.

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"MUSLIM INDIA"

The Muslims in India are Hindus converted. They have no separate culture or civilization from that of the Hindus. They are Muslims only in name and in certain social habits. With regard to social and personal habits and ways of life even the Hindus and others have copied those of the western peoples and are still Hindus or whatever they have been. The Indian Muslims, who are none other than Hindus except in their 'ism', have no home outside India, and they are therefore to be treated as only a section of the Hindus. At the Akhand Hindustan Conference recently Dr. Moonje correctly said that Sikhs, Muslims and Christians are all Hindus by nationality.

If I should take a fancy to change the name of my religion successively to Christianity, Islam, Buddhism with intervals of days, months or even years, it would be ludicrous to think that I would thereby be changing, successively, my nationality.

The Christians or the Buddhists have not forsaken their commonsense. The Muslims of Afghanistan, Persia, Arabia or Turkey would not admit me as belonging to their nationality on the ground that I embraced the Islamic faith. They know it a nonsense to take me into the fold of their nationhood however much I may praise them and try to identify myself with their national interests, culture and civilization.

In America, China, Russia and elsewhere there are people embracing different religious faiths, but they together form a nation in each of those countries. In Europe there are many different nations though they belong to the same religion. Nationhood depends on the *country* of birth and domicile, not on religious faiths.

It is indeed curious that the present head of the Muslim League in India—the Muslim League, which is *a group* of Muslims in India, not of *all* the Muslims in India because there are saner and wiser people among the Muslims also—in wiring to Nahas Pasha the other day refers to "Muslim India" (not the Muslims of India) as having done in the past and doing in future all that lies in their (of those of Muslim India) power to support the just cause and the national aspirations of the Arabs generally and particularly in Palestine. Cannot the Indians as a whole say the same thing to Nahas Pasha or a nation of any other country likewise? But the "Muslim India" seems to think as though the Muslim nations of other countries depend on the efforts of the Muslims of India for their welfare! By such methods can the "Muslim India" affiliate itself to Arabia?

One would be led to cry with one of the greatest men of Italy of a century ago:—

"Where is the soul of our land? Where amid all these movements, can we find unity? Where is the word that would dominate the hundred and one diverse, nay, opposing counsels, that hinder or mislead the masses?.....where is the country that belongs to each and every one of us, the country... hailed as thrice the harbinger of a new era in the civilization of Europe." (For the last word 'Europe' one may read 'Asia').

"God is at the apex of the edifice of society; the people—the universality of our brethern—are at the base. God is the Father and Educator; the people gain enlightenment only as the interpreters of His law."

"There is only one Sun in heaven for all the earth. There is only one law for all who inhabit the earth. This law is the same for the life of the individual and the life of humanity.....We are here to work in brotherhood at the task of building up the unity of the human family, so that the day may come when it shall represent *a single sheepfold with a single shepherd*—the Spirit of God, the law."

"Love humanity. You can discover your own mission in life only in the aim set by God before all mankind."

"Anger, Pride, ambition and desire for the goods of this world are weapons held in common by the peoples and their oppressors: even should you conquer by them to-day, you would fall by them to-morrow."

"Respect above all else your conscience. Have upon your lips the truth implanted by God in your heart, and, while labouring in harmony, even with those who differ from you, for everything that tends to the emancipation of our soil, bear your own standard always erect and proclaim without fear the belief that inspires you."

Hardly anything need be added here.

D. L. A.

THE MYSORE BANK

Anent Mr. B. S Subba Rao's letter re. the Mysore Bank in our last issue, before the Directors of the Standard Bank and the Bharat Bank pounce on us for the invidious comparison made therein, we may as well remark that we ourselves do not think that the Directorate of the Standard Bank and the Bharat Bank is any way inferior to that of the Mysore Bank. The Mysore Bank is after all a small entity in the world of Banking. Mysoreans have some kind feelings towards it, but that is no reason for its Directorate to be puffed up. If it is run on sound business principles, with due regard to public needs, it will remain popular. But if the Directors think that the public will rush to it however unbusinesslike and high-handed their methods, they would be mistaken.

With regard to the Sayaji Rao Road branch in Mysore, no fresh case need be made out for it now, because the Bank's founders considered it the best place for its location even thirty years ago.

Even its present Chairman when one evening some years ago he hurried from the Assembly Session to open a branch of the ill-fated Travancore and Quilon Bank, he did it in that very road. He must be very much behind the times for a Bank Chairman if he thinks that the road has lost its importance now.

The Branch was opened not many months ago as a result of public clamour. It is said to be more than justifying its existence, and yet that its Directors should think of closing it suddenly shows only childish perversity. That, we suppose, is the bureaucratic training, and the mentality persists even after retirement and entry into other walks of life.

Unnecessary branches are opened in out of the way places at considerable outlay and with doubtful results. Their starting is announced loudly weeks beforehand. But a necessary and popular branch is sought to be closed almost overnight, and its public are expected to go in search of it like Mohamed Bin Tuglakh's subjects in search of their Capital. Is this all the business acumen that we should expect in the Directorate of the State Bank, or will they be careful to run it on smoother and less panicky lines?

Ed

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COMMUNALISM

II

To hear the anti-Brahmin propagandists on platforms and in public bodies, one would assume that Government owned all income, and that Brahmins by sneaking into its service secured the enjoyment of it, while all the other communities grovelled in dire poverty. Government's income is only a fraction of the public income, and even out of it the sum allotted to salaries is but a small portion. The bulk of it goes to contractors and other personnel engaged in public works and other expenditure, who are mostly non-Brahmins.

Government no doubt looks to-day well-established and opulent, on which all communities can cast covetous eyes. But five generations ago the State as such hardly existed and Government as such hardly existed. The State was meagre and Government was more oral than written. The sword was mightier than the pen. Every man of some strength and ability was a potential usurper. Invasion by Mahrattas, Andhras, and Carnatic Nawabs was a standing threat. The Ruling Family was many a time in danger of extinction. Records show that its members then sought the help of Brahmins, who braved a lot, risked a lot, and suffered a lot, and by wisdom and diplomacy succeeded in warding off dangers and placing the royal family on a permanent pedestal, and raising the State to a career of prosperous sovereignty.

In 1759 Maharani Devajammanni sent for Govindarajiah from Mandya and appointed him Pradhan. There was no clamour for a "Responsible Ministry from elected representatives" then! "In 1765," says an account, "Hyder Ali who was in Bidnore sent Mir Shukurulla Khan and a detachment of troops to Seringapatam with instructions, among other matters, to forcibly rob the Pradhan of his buried wealth. The Musalman Sepoys entered the Pradhan's house and asked him to point the hidden treasure. He refused, and in the persecution that followed he was strangled to death." The Nazis who murdered Rotheneau and Dolfuss and Schusnigg had nothing to teach to the soldiery of our own Dictator!

Shortly after both Maharani Devajammanni and Sri Krishnaraj Wadiyar II passed away. At his death he told Maharani Lakshmammanni, "In my rule the kingdom fell into the hands of Musalmans. All my efforts to thwart Hyder's designs proved futile. You had better exert your best to recover our country. The grief of the loss of it follows me even to my abode in the world above!"

He left two sons, Nanjaraj Wadiyar and Bettada Chamaraj Wadiyar, the latter's foster mother being one Bittee Devamma. Hyder being absent, Killedar Mogdum Khan was persuaded by her to put the second Prince on the throne, with herself as the guardian, Maharani Lakshmammani and the first prince being shoved out.

So in 1766 Maharani Lakshmammanni made Pradhan Govindarajiah's sons, Tirumal Rao and Narain Rao, come to Seringapatam, and told Tirumal Rao whom she appointed Pradhan, "The Mahommedans usurped the treasury and every thing else. They murdered your father Govindarajiah. Many of our adherents of note also are dead. Mysore had been a Hindu kingdom from time immemorial and has now passed into the hands of the Musalmans. The restoration of the country to its original state appears to me a matter

of impossibility. You should help me in my endeavours to realise this object. Now I want you to go to Hyder Naik and bring an order for the installation of Nanjaraj Wadiyar."

Tirumal Rao was just 21. At that age he was made, not a Probationary Assistant Commissioner to be coached by Taluk Sheristedars,—but Pradhan, charged with a grave task, that of bearding a Dictator and securing the appointment of a King! He went to Hyder's camp and did secure the order for the installation of Nanjaraj Wadiyar! So Nanjaraj Wadiyar was installed, and Maharani Lakshmammanni became the Regent.

In 1769 Peshva Madhava Rao invaded the State capturing Madhugiri and other towns and camped at Hoskote. The Maharani's advisers, Tirumala Rao, Lakshmikantaraj Urs, Srinivasa Rao and Venkatachar drafted a letter dealing with the usurper's tyrannical rule and his cruel conduct towards the Maharaja and the ex-Regent Nanjaraj Urs. They deputed with the letter Maloor Krishnamachariar, one of the family of the royal Guru,—not the Parakal Mutt Guru of recent times,—to the Mahratta Court, in company with Brahmins chanting Vedic hymns with attendants blowing conches and other wind instruments. He impressed the Peshwa with his learning and the religious splendour of his retinue, and obtained from him a promise for the restoration of the Hindu Kingdom.

Hyder got an inkling of this embassy, and instituted a searching enquiry. He confiscated the Jagirs of Nanjaraj Urs, proclaimed Bettada Chamaraja Wadiyar Maharaja, and many Arsus and Brahmins including Tirumal Rao were confined to prison and their houses plundered. The imprisoned Brahmins were then subjected to severe torture in front of the Ranganatha Swamy Temple. Tirumal Rao, unable to endure the pains and indignities, wanted to commit suicide. They were released in 1775 when Hyder started on his expedition to Gooty and Bellary.

In 1776 Bettada Chamaraj Wadiyar was succeeded by Khasa Chamaraj Wadiyar, with Muddu Mallamma as Governess of the Palace, and Lakshmamanni was removed from the Palace to another residence. Then Maharani Lakshmammanni, with the advice of faithful adherents, Singriengar, Rayadrug Srinivasa Rao, Dalvoy Veeraraj Urs, and Lakshmikanta Urs began negotiations with the British at Madras which ultimately resulted in the formal Treaty of 1782 between Governor Lord Macartney and Maharani Lakshammanni, the former binding the British to restore the Hindu Kingdom and the latter undertaking to defray their expenses.

The persons most responsible for that memorable achievement were the two young Brahmins, Tirumal Rao and Narain Rao.

But there were many slips between the cup and the lips, though they did get the cup to the lips at last! *Editor.*

BANK OF MYSORE

Mr. B. S. Subba Rao writes to us that he did not send us his letter of last week for publication. We cannot express regret for publishing it, because the letter was addressed formally to the Editor, it was not marked confidential, it referred to a matter of public interest, and because it came from one whose name is well-known to newspaper readers. Ed.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No. 2. One day after the assemblage dispersed at the close of the religious discourse delivered by Nambillai, Pinbalahiya-Perumal-Jeer prostrated himself before Pillai and the following conversation took place between the preceptor and the disciple:

Jeer:—My submission is—what are the nature (ಸ್ವರೂಪ), means (ಉಪಾಯ) and the desired goal (ಉಪೇಯಂ) of this soul (ಜೀತ್ಮ)?

Pillai:—Nature is desire, means is His Grace, and the desired goal is bliss.

Jeer:—Your servant does not think so.

Pillai:—Are there any separate small wells for you, that is to say, have you a separate code of your own on the above subjects? What do you think?

Jeer:—My nature is to be the servant of Srivaishnavas who think as expounded by your revered self and who consider your holy feet as their souls' refuge; their love is your servant's means; and their becoming pleased is the desired goal of your servant.

Pillai was pleased with the submission.

Gospel No. 3. The nature of *chit* (the finite rational being or soul) is three-fold; the nature of *Isvara* (the Lord) is three-fold; and the nature of *achit* (the category of non-intelligents) is three-fold.

The three-fold nature of *chit*—(1) ಅನನ್ಯಾರ್ಹಶೇಷತ್ವಂ—the soul exists for God alone and is not for any one else and its disposability according to pleasure vests in the Lord alone and not in any body else; (2) ಅನನ್ಯಶರಣತ್ವಂ—God is the owner and soul is His chattel and so the protection of the soul lies in God and it therefore follows that the soul has its refuge in Him alone and not in any body else; (3) ಅನನ್ಯಭೋಗ್ಯತ್ವಂ—the soul is the body of God; He alone is therefore the prop and relisher of the soul and nobody else.

The three-fold nature of *Isvara*—(1) ಸರ್ವಶೇಷಿತ್ವಂ—He is the receptacle or partaker of all the excellences or merits of all the actions of *chit* and *achit*; (2) ಸರ್ವರಕ್ಷಕತ್ವಂ—He is the dispellor of all evils or griefs and the grantor of all desires; (3) ಪರಮ ಭೋಗ್ಯತ್ವಂ—He is the object of supreme bliss.

The three-fold nature of *achit*—In the *chetana* in its gross embodiment, achit (1) generates egoism and mine-ness (ಅಹಂಕಾರಮಮಕಾರಂ); (2) it initiates efforts at self-protection; and (3) it leads to the desire after sensual objects.

Release from egoism and mine-ness makes the *cherana* ಅನನ್ಯಾರ್ಹ; when he becomes ಅನನ್ಯಾರ್ಹ, He becomes ಸರ್ವಶೇಷಿ. When efforts at self-protection become non-existent he becomes ಅನನ್ಯಶರಣ್ಯ. When he becomes ಅನನ್ಯಶರಣ್ಯ, He becomes ಸರ್ವರಕ್ಷಕ. Freedom from the desire after sensual objects makes the *chetana* ಅನನ್ಯಭೋಗ್ಯ; when he becomes ಅನನ್ಯ ಭೋಗ್ಯ, He becomes ಪರಮಭೋಗ್ಯ.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
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MYSORE.

CONGRESS PRESIDENT'S RESPONSIVE GOVERNMENT

NATIONALIST PARTY PRESIDENT'S STATEMENT:

The different statements of the Mysore Congress President obviously show that there is confusion in his mind. I would ask him:—

1. Is it necessary that the demand for Responsible Government should be kept in abeyance because of the war conditions?

2. Is it not possible to work out Responsible Government even under the framework of the present constitution?

3. Is not his definition of 'Responsive Government' wrong, perverse and misleading?

I would show how people are being misled by the Congress President in all the above lines. It is good they want to abandon ultra Constitutional sanctions like Satyagraha, Civil Disobedience etc. for the duration of the war. But the weapon of Non-Co-operation is still being used. Never mind. Cannot the claim for Responsible Government be furthered through legitimate, peaceful and Constitutional methods even during the period of war? Have the Congress Leaders not stated that even during war period some petty princelings have granted Responsible Government and hence Mysore should grant it. Then, why have they suspended the demand in favour of Responsive Government, unless it be with other motives.

Coming to the second point, the Congress contention is that under the framework of the present Mysore Act introduction of Responsible Government is not possible, that they would not like to agitate for a modification of the Act during the war and hence the present diluted and dilapidated demand. Is it correct?

The present Act reads thus:—

"There shall be a Council of Ministers as His Highness the Maharaja may determine to aid and advise", "They shall hold office during the pleasure of H. H. the Maharaja."

"Two at least of the Ministers shall be chosen from among the Elected Members."

It is nowhere stated in England—neither in the Petition of Rights nor in the Bill of Rights—that the Kings' Ministers must be responsible to Parliament. The law does not recognise any such official as the Prime Minister or any such office as the Cabinet. The Ministers are all there only "to aid and advise him". But still Responsible Government reigns supreme in England. This change is brought about by convention and usage. No hint of Responsible Government appears in the British North America Act of 1887, Art. 62: or the Commonwealth of Australia Act provides for Federal Executive to advise the Governor-General. Art 64 says that the Governor-General appoints ministers and they hold office during his pleasure. It is just as the present constitution in Mysore. The South African Union Act—Section 8, 12 and 14 speak to the same effect.

In Newfoundland, New Zealand and Southern Rhodesia, it rests entirely on convention. Thus in all the above said constitutions where Responsible Government prevails, it is nowhere stated in the Constitution but it exists by convention. Likewise, in Mysore, also even under the present framework of the constitution, Responsible Government may develop by convention.

The present Act does not prohibit taking all Ministers from among the elected representatives including the Dewan. In all countries where Responsible Government exists, the King or the Governor-General in the Dominions, summons the leader to form the ministry. Technically it is called "The Ministers shall be appointed.....etc."

As it is nowhere stated in the present Act that a no-confidence motion would not bring in the end of the non-official ministers, by a convention, the Maharaja may set up a practice to dismiss the ministry or to dissolve the legislature, when a vote of no-confidence is passed.

Thus the present Act does not come in the way of granting Responsible Government. Even within its framework, it could be developed by conventions. Let the Congress President know it. People should not be misled by false propaganda. When such being the case why should the Congress shelve the issue, unless it be for vote-catching and ministry making.

His definition of Responsible Government is wrong, perverse and misleading Any Government that caters to the needs of the Public and is Responsive is Responsive Government. In what code is it said that they should be elected Representatives commanding its confidence. The present Government may be responsive. Let not wrong interpretations be given to things.

The Nationalist Party does not relax, even during the war period, its claim for democratic Government. But such a Government shall consist of elected representatives of all accredited parties and it shall be a composite cabinet with fixed tenure of office. This will work under the Aegis of His Highness the Maharaja.

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Home was [illegible] from [illegible] per aeroplane on September 30 to proceed to [illegible] on Staff duties. Upon arrival he wrote a letter to a newspaper in Bournemouth, England, on September [illegible] saying he refused to fight at Havre as he was [illegible] and was not compelled to take part in any operations [illegible] and [illegible] to accept the appointment [illegible].

The court-martial [illegible] that he was [illegible] that [illegible] an intelligent [illegible] [illegible] [illegible]

A WISE PROFESSOR

A University professor who was very absent-minded liked to join his students in a game of cards. It was agreed that each player should start by putting sixpence "Kitty." All did so with the exception of the professor.

Although he was known to be absent-minded the students were not going to let him get away with that, but not liking to tell him they pretended to argue among themselves as to which of them had not paid his stake. The professor listened for a moment or two, then quickly withdrew one of the coins from the "kitty."

"If you young men are going to quarrel," he said, "I'm going to take my money back!"

ARGUING WITHOUT FURNITURE

It happened at two in the morning. A couple sat on the steps of a boarding house. They were engaged in a lovers' quarrel, and their voices carried up to the fourth floor, where a married man was trying to get some sleep.

The married man lost his patience. He stuck his head out of the window.

"Say, listen, you two," he shouted "If you want to argue at this time of night why don't you get married and move into your own place?"

The young man looked up.

"We want to get married," he returned. "But I can't afford the furniture."

The veteran shrugged.

"Don't be silly," he advised. "You can argue just as well without throwing furniture around!"

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A doctor's telephone rang one night, awakening him from fitful slumber. It was one of his regular patients, a man in a wild state of alarm.

"My wife, doctor," he shouted. "It's her appendix. You'd better come round and see her at once."

The doctor sighed and told the man to go back to bed."

"Give her some bicarbonate or ginger ale, and I'll look in to-morrow," he said. "She hasn't got appendicitis."

The husband became even wilder, insisting that she did have appendicitis.

"Well, she can't have!" the doctor shouted. "I took her appendix out three years ago, and I never heard of any one having two appendixes."

"Ever hear of anybody having two wives?" the man asked, bitterly.

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COMMUNALISM

Rao had to engineer three wars between the British and the usurpers in order to secure the latter's downfall.

On the 2nd October 1782 the treaty between Lord Macartney and Maharani Lakshamammanni was entered into through the efforts of Tirumal Rao, and Macartney wrote to the Maharani "I write this letter subject to the treaty with you. If God bless the efforts of the Company it will be seen how we are to be respected. But we cannot touch upon the services of your [illegible] such as Tirumal Rao and others. Hereafter as it is possible for you to [illegible] Kingdom."

When [illegible] announced the 2nd Mysore War [illegible] Brahmin officers were charged with the [illegible] the British army into Mysore. [illegible] ambassadors maintained out of their [illegible] 300 horsemen and procured to [illegible] other British officers pecuniary [illegible] helps of material use to the [illegible]

But somebody still conquest like the Congress [illegible] Indeed. In the negotiations which [illegible] between the British and Tippu, he [illegible] other information about the Maharajas palaces in Seringapatam and [illegible] consequence, all the suspects [illegible] tied to posts and flogged, [illegible] tied to elephants' feet and [illegible] with now-a-days we shoot an [illegible] on a wrong-[illegible] of the leader were hanged, [illegible] in iron cages and starved, [illegible] to the mouths of cannon and [illegible]

It is said that the most of all the male [illegible] of Tirumal Rao who could be [illegible] and the entire families of those who could be found. Some 700 families living [illegible] between Seringapatam and Mandya were

thus arrested, including Govinda Rao, a brother of the Pradhans. The heads of some of them were cut off, some were gibbeted the necks of some were twisted by Abyssinian slaves, some were thrown into the cages of tigers, some were impaled, some were drowned in the waters of the Cauvery. "In that accursed plane," writes the Chronicler, "groans and shrieks rent the air, and wounds and death were seen everywhere." And spies were sent to Tanjore to seize Tirumal Rao and bring him to Seringapatam, alive or dead.

Tirumal Rao got scent of it and escaped to Travancore, and worked for the 3rd Mysore War. In 1790 General Meadows became Governor and Commander at Madras. Tirumal Rao went to him and influenced him in the restoration of the Hindu dynasty.

The war commenced, but Tippu had ravaged the district of Coimbatore and emptied it. To facilitate the British army's march through it General Meadows appointed Tirumal Rao its Civil administrator, with the task of restoring the people's confidence and ensuring supplies to the army. Tippu sought to invade Coimbatore in order to capture Tirumal Rao: meanwhile some enemies had succeeded in getting Tirumal Rao imprisoned by his European successor! Hearing this General Meadows wrote to Governor Oakley in terms which make refreshing reading.

"I am surprised to hear that Tirumal Rao, the Ambassador of the Mysore Maharajas, has been kept by Mr Corbett under restraint in the fort of Coimbatore. The Ambassador has obtained a most undeserved treatment for having trusted us and placed himself under our protection for the last several years. No officer of His Majesty, King George of England, has accorded such a treatment to those depending on His Majesty's protection. With the object of having the Kingdom of Mysore restored to his Maharajas, Tirumal Rao has long been serving the English Government, and has been spending a lot of money out of his private funds for the purpose. Restraint of the kind is not intended for noblemen of the description of Tirumal Rao. Please set him at liberty and send for him and Mr. Corbett. Let the case be enquired into by the Board of Revenue at Madras, and the guilty be punished. I think it is necessary to furnish Tirumal Rao with an escort in the course of his journey to Madras, lest Tippu's troops may lie in wait and seize him on the way."

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Home was charged with refusing to obey an order from his superior officer on September 8 to proceed to his squadron and act as liaison officer in the battle of Le Havre. Home wrote a letter to a newspaper in Maidenhead, Berkshire, on September 27, saying he refused to fight at Le Havre when ordered, as he could not bring himself to take part in an operation against troops who admittedly did not want to fight, but whose commander refused to accept unconditional surrender.

* * *

The moral problem that faced that boy was not unlike that of the young constitutionalists of the Mysore University Union. Ed.

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THE DEAF HEAR!

The Duke of Connaught, had an electric listening instrument by his side during meals. Recently a friend remarked to him at the end of dinner that the apparatus had not been turned on, yet the Duke had heard every word, "Clearly, sir, you can hear perfectly well when you wish." "You and I understand each other much too well, my friend," the Duke replied, with a wink.

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COMMUNALISM

III

The adjnnct "Rao" in the names of Pradhan Tirumala Rac and Narain Rao, referred to in our last issue, does not mean that they belonged to the Madhwa Community. They were Iyengars belonging to the Mandayam Community, and were descendants of Tirumalarya, Prime Minister of Chikkadevaraja Wadiyar, and author of "Chikkadevaraj Wamsavali." The adjunct "Rao" was perhaps the fashion in those times owing to Mahrata influence, just as some Hindu Mysoreans settled in Hyderabad surprise onlookers now-a-days by featuring the conical red cap common in that State.

To revert to history, these two Knight-Errants left their home and family, marched in disguise through hills and jungles, built up friendship with the British representatives at Madras, kept contact with their cloistered and powerless Maharani with great difficulty, by means of "letters written on slips of paper in a diminutive hand; the slips being then concealed between the leathers of slippers worn by the bearer, or rolled up to the size of a quill and enclosed in hollow bamboo walking sticks, and conveyed to their destination"; and strove for the removal of the usurpers and restoration of Hindu sovereignty, as Bhagiratha strove to bring the Ganges for the salvation of the souls of his ancestors!

As Bhagiratha had to make three valiant efforts in order to get the Ganges, Tirumala Rao had to engineer three wars between the British and the usurpers in order to secure the latter's downfall.

On the 28th October 1782 the treaty between Lord Macartney and Maharani Lakshmammanni was entered into through the efforts of Tirumal Rao, and Macartney wrote to the Maharani, "I write this letter subject to the treaty with you. If God bless the efforts of the Company it will be seen how your rights will be respected. But we also count much upon the services of your intelligent noblemen such as Tirumal Rao and others. Hence it is possible for you to recover your Kingdom."

Then commenced the 2nd Mysore War. The Pradhan brothers were charged with the task of leading the British army into Mysore. "So the ambassadors maintained out of their own fortune 300 horse-men, and procured to Sullivan and other British officers pecuniary and other helps of material use to the English."

But somehow the conquest, like the Ganges water, fizzled out. In the negotiations which ensued betweeen the British and Tippu, he was able to gather information about the Maharani's helpers in Seringapatam and outside. In consequence, all the suspects were taken prisoners, tied to posts and flogged, a number were tied to elephants' feet and dragged till death,—now-a-days we shoot an elephant if it wreaks vengeance on a wrong-door! Some of the leaders were hanged, some were put in iron cages and starved, some tied to the mouths of cannon and blown!

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

Gospel No. 4. [ಸ್ವರೂಪ is the appearance or form which is its own, that is to say, appearance which distinguishes it from everything other than itself. ಸ್ವಭಾವಂ generally signifies essential qualities].

The ಸ್ವರೂಪ of prakriti (seed-matter, primordial matter out of which this material universe, the abode of bound souls, is evolved) is ಜಡ (gross, non-luminous, non-intelligent or devoid of intelligence). ಸ್ವಭಾವ of prakriti—The qualities or gunas (satva, rajas and tamas) are essentially inherent in it.

The ಸ್ವರೂಪ of purusha (chetana or jivatma) is ಶೇಷತ್ವ. [Sandal or perfume, flowers (plucked), betel-nut and such other material objects exist, *i.e.*, prepared not for themselves at all, but are destined solely for the use of others than themselves. These are disposable not only for the user's self-purposes but are also readily available for being used by him for others. In a like manner the soul-essence is liable to be disposed of as it pleases the Lord. Without even a scent of self-purpose, the chetana, by his ಸ್ವರೂಪ, ಸ್ವಭಾವ and all other characteristics should be for the ಅತಿಶಯ of the Lord. In the matter of disposability by God, chetana must be eligible not only for His purpose as it pleases him, but also for His disposability as it pleases Him for the use of those liked by him, namely, *tadiyars* or *adiyar* (those solely devoted to Him). ಶೇಷತ್ವ is such a self-less resignation to Him]. ಸ್ವಭಾವ of chetana is calling in keeping with the said ಸ್ವರೂಪ, that is to say, service to the Lord as it pleases Him.

The ಸ್ವರೂಪ of Isvara is Sri Lakshmi Consortship; He is always Sriman Narayana. His ಸ್ವಭಾವ is giving protection, removing obstacles and granting desires.

The ಸ್ವರೂಪ of atma-knower (ಜ್ಞಾತಾ), knowledge (ಜ್ಞಾನ), object of cognition (ಜ್ಞೇಯ). ಸ್ವರೂಪಂಜ್ಞಾತಾ, ಸ್ವಭಾವಂ ಜ್ಞಾನಂ, ಜ್ಞೇಯಂ ಸ್ವವಿಭೂತಿ—his body and other organs, objects of enjoyment, places of enjoyment, their auxiliaries etc. God and His appurtenances by means of *Sastras* and jivatma and his appurtenances, ಸ್ವರೂಪ is "I" (ಅಹಂ) and not "this" (ಇದಂ).

As jivatma cognises himself, he is ಜ್ಞೇಯ. Since it is intelligence, he is ಜ್ಞಾನ. "This is my ಸ್ವಭಾವ" is what he says in cognising his ಸ್ವಭಾವ. Here as ಸ್ವಭಾವ is "this" (ಇದಂ), the object of cognition, ಸ್ವಭಾವ is ಜ್ಞಾನ and ಜ್ಞೇಯ.

[Here ಸ್ವಭಾವ signifies ಧರ್ಮಭೂತಜ್ಞಾನ attributive consciousness or knowledge. The finite soul-essence is *ajadam*, that is to say, it is non-gross or luminous of itself. It is flamelike, *i.e.* like a centre of light, cognisable of itself, without being dependent for its cognoscibility by itself even upon its attribute called intelligence (ಧರ್ಮಭೂತಜ್ಞಾನ) which last substance is comparable somewhat to light *radiating* from a luminous centre and distinguished from the luminous centre itself. The finite soul-essence is knowledge (ಜ್ಞಾನ) as well as the seat of knowledge (ಜ್ಞಾನಾಶ್ರಯಂ). It is not mere knowledge. Since the soul is a knower or *seat* of knowledge, it readily follows that he is also an actor (ಕರ್ತಾ) and a feeler (ಭೋಕ್ತಾ). The soul is consciousness and it has consciousness. It is substantive intelligence and has attributive intelligence.

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Revelation designates the soul "knowledge"—(1) because he resembles "knowledge" in self-luminousness, *i.e.*, shines to himself without the intervention of the aforesaid attributive or parasitic substance called "knowledge or intelligence" (ಧರ್ಮಭೂತಜ್ಞಾನ), just as the latter substance shines to *him* of itself. The intelligent soul and his attribute-intelligence, are hence, each of them, designated self-luminous (ಸ್ವಯಂಪ್ರಕಾಶ). (2) because "intelligence" is the best of his attributes and (3) because as the qualities called (a) salt, (b) perfume, (c) indigo, (d) colour, etc., are essence-pointing characteristics to the respective *substances* ordinarily called by the same names,—"intelligence" is his essence-pointing characteristic (ಸ್ವರೂಪ ನಿರೂಪಕ ಧರ್ಮ) or that characteristic of his, which is co-eval with, and inseparable from the cognizance of his essence.

There are four common characteristics of the Soul-Essence and of the soul's attribute called "intelligence" (ಧರ್ಮಭೂತಜ್ಞಾನ). These are (1) an eternal-substance (ನಿತ್ಯ-ದ್ರವ್ಯ), (2) non-gross or luminous of itself (ಅಜಡ), and (3) co-essential with or the same as delight (ಆನನ್ದರೂಪ).

There are five peculiarities whereby two are mutually differentiated. The Soul-Essence is (1) a substance possessed, *i.e.*, the seat of attributes (2) incapable of contraction and expansion, (3) incapable of rendering cognizable anything other than self, (4) but cognizable of itself (ಸ್ವಪ್ರಕಾಶ) to *itself*, and (5) spiritually atomic. Whereas intelligence is, 1. an attribute seated in substance and necessarily needing a substratum, 2. liable to contraction and expansion, 3. capable of rendering cognisable things other than itself, 4. not cognisable of itself (ಸ್ವಪ್ರಕಾಶ) to itself, but cognisable of itself (ಸ್ವಪ್ರಕಾಶ) to the soul of which it is the attribute or quality, and 5. naturally omnipresent.]

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ALL INDIA CO-OPERATORS' DAY

Presiding over the All India Co-operators' Day Meeting at Mysore on the 4th inst. Mr. G. Krishnaswamy, B.A., Managing Director of the Mysore Silk Filatures, Ltd., delivered the following Address:

I am exceedingly thankful to the convenors of the All India Co-operators' Day for the honour done to me in asking me to preside on this occasion. It gives me great pleasure to do so—the more so, as I have been keenly interested in the movement since the last 15 years and have been taking an active part in it. When I see before me now gathered together so many co-operators—all burning with enthusiastic zeal to make the movement a success, my heart sings with joy, and I am very thankful to you all for giving me an opportunity of participating in to-day's celebrations.

Though the dark grim clouds of the World War are still over us, signs of their dispersal are not wanting on the horizon, and all of us may hope for an early and victorious termination of the hostilities. It behoves us co-operators to gird up our loins, and make our contribution for the betterment of the world and humanity, and the establishment of a new order in the years to come. We co-operators are mostly concerned with the economic life of our country, and the world in general and how the principles of co-operation can be applied to better the economic condition of the people. The time has come when we have to seriously ask ourselves questions—whither are we going? what are our plans and aims for the future?

I will not bother you, Ladies and Gentlemen, with a history of the co-operative movement in Mysore State, or with statistics. They have probably been dinned into your ears off and on. Nor do I intend troubling you with any theories about the movement. As one connected however with Joint Stock Companies as also Co-operative Societies, I only wish to place before you my own humble suggestions as to how the movement should be worked out practically, and what contributions we can make for the betterment of humanity.

Before I proceed to the 'brass tacks', I would like to lay stress upon certain principles which in my opinion ought to be kept constantly in view. One is, the movement is a co-operative one *i.e.*, the basic principle is that the work should be done through co-operation. It is certainly not non-co-operation. But what is it that we find actually going on? This principle is more honoured in the breach than in the observance thereof. In many cases there is more of non-co-operation than of co-operation. We often find bickerings and quarrels—internal and external—in which not merely are the Directors and office bearers involved, but even the permanent staff, who ought to be above party politics, are dragged into them. How many societies, rural as well as urban, are being eaten away by this canker? The introduction of party factions into the affairs of the societies has been the greatest bane of the movement. Is it not high time for us to cry a halt to this state of affairs? We have all met to-day to celebrate the movement. Before we disperse, let us all make up our minds to rid the movement of this party spirit once and for all. If all of us not only make up our minds to do so, but put our resolution to practice, there is nothing that can prevent us from taking our rightful place in the post-war reconstruction of the world.

Side by side with the principle of co-operation, there is another principle that has to be kept in view, and that is, that the aim of the movement should be to confer the greatest amount of good on the greatest number of people. In fact I would even go further and say that this is the first principle that has to be kept in view. Any work that is undertaken can only be justified by the quantum of benefit that it confers on humanity, and the co-operative movement has to be judged and correctly assessed on this basis only. It is the end and aim that really matter. We must therefore harness the movement to such schemes as confer the greatest amount of benefit to the greatest number of people.

There are also in my opinion two more principles which have to be kept in view, and they are (1) honesty and sincerity of purpose (2) Hard work and self-exertion.

Without honesty and sincerity of purpose, no venture however laudable it may be, can succeed. The co-operative movement is certainly no exception to this.

Well, as for hard work, as an old proverb goes "genius is ninety per cent perspiration and ten per cent inspiration," without hard work and self-exertion, nothing can succeed. God helps only those who help themselves. As one famous General

(Continued on page 7)

ILL PUT

"Sir, I want your daughter for my wife."

"Young man, you tell your wife she can't have her."

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"Oh, yes. He does his best to bring illness within the reach of all."

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"Ugh!" her father grunted, "What was her previous job; teaching grass to grow?"

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"Yes, but that may be mere coincidence."

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O. P. R.

"Dewan Bahadur G. Narayanaswami Chetty, C.I.E., writes:—

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COMMUNALISM

IV

Tirumal Rao was released by Corbett. But the 3rd Mysore War failed, as Bhagiratha's second effort to bring the Ganges waters failed. Lord Cornwallis cared nothing for the Hindu dynasty; he wanted Tippu's powers to be clipped, and not that he should be dispossessed. He was so pig-headed about it that General Meadows who sought to urge on him Maharani Lakshmammanni's case, shot himself in despaire, but luckily survived. Lakshmammanni's hopes were once again blasted, and Tirumal Rao's efforts were erased like writing on sands!

But Cornwallis, the Governor General, went home before long, Lord Hobart became Governor of Madras, and Tirumal Rao, like the patient spider which rebuilds its castles after man's broomstick has toppled them, began to work on him and win him over to Mysore's cause. The patient woman at Seringapatam and the patient man at Madras had to work against Tippu, and against God, for the restoration of the Hindu Kingdom!

In 1796 Chamaraja Wadiyar, the Maharaja, died, and Krishnaraj Wadiyar III succeeded. Tippu discontinued then even the formal homage which used to be rendered to the Royal House, and entered into a secret alliance with the French. Maharani Lakshmammanni secured a copy of it and sent it to Tirumal Rao with the words, "We are daily being persecuted by Tippu. We cannot say at what moment he may send assassins and get us murdered. For the restoration of our kingdom you have been exerting your best, winning the sympathies of English Sirdars in our favour, and entering into treaties with them. And all this at what an amount of sacrifice and suffering! For our sake 700 families of your kith and kin have been allowed to be ruthlessly murdered, all your immense wealth has been spent, and you are a ruined person."

"If you show the copy of the Treaty of Tippu with the French enclosed herewith to the Governor of Madras and get him to invade the country with a large army before the arrival of French assistance for Tippu, it will save not only us but the English also."

"Under these circumstances, you will see, our life is quite uncertain; and even if we are no more, as you are best well-wisher of the State, you should keep exerting your best, see Tippu destroyed and get a member of our Royal family placed on the throne, and administer the country without infringing in the least the wishes of English, and always with an eye to justice and truth, and maintain our pious and charitable institutions, taking your own share of the revenues as per our treaty with you, and acting justly in such a manner that our soul may rest with satisfaction in the other world."

"If you exert your best now without delay and with your usual zeal, ability and intelligence, I have no doubt that God will second your efforts and give us victory this time. Please reply to this immediately. Day and night we have been thinking of you alone. As for further particulars the Brahmin bearers of this will explain."

Tirumal Rao continued his efforts. Lord Mornington came in 1798 as Governor General and took counsel with Tirumal Rao. The Fourth Mysore War commenced, and ended in the death of Tippu. Even then the restoration of the Hindu Dynasty was not a *fait accompli*.

On receipt of the news of Tippu's fall, the Governor General sent for Tirumal Rao, and told him, "Your exertions have now produced the desired effect. The restoration of the kingdom to your Maharani is now possible. You have every chance of being appointed Dewan of the restored kingdom." Tirumal Rao thanked the Governor General in the highest terms on behalf of his Maharani, and complimented the English nation on their heroism, sense of justice and generosity.

But Henry Dundas, President of the Board of Control in England was not for the Hindu Dynasty; and General Harris, the Victor of Seringapatam, was also against them, and wanted a son of Tippu to be set up as head of the State. He wrote to Mornington, "The Mahommadan interest is so intimately blended with every Department of the State that no plan by which it is set aside in favour of the Hindu prince could produce the very desirable effect of restoring tranquillity and reconciling the troops and the most powerful class of the inhabitants to the change of Government."

But luckily Wellesley, to use Secretariate language, was a good case-worker. He got the opinion of the Army Commission which included his brothers, Arthur and Henry Wellesley, removed Tippu's sons to Vellore, and restored the Hindu Dynasty in the person of Krishnaraj Wadiyar III, who was installed at Mysore on 30th June 1799.

Reporting it to Dundas, the Governor General observed, "Their high birth, the antiquity of their legitimate title, and their long and un-merited sufferings, rendered them peculiar objects of compassion and respect, nor could it be doubted that their Government would be both more acceptable and more indulgent than that of the Mahomadan usurpers, to the mass of the inhabitants of the country, composed almost entirely of Hindus."

Editor.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No. 5: The essential nature (ಸ್ವರೂಪ) of *achit* (category of non-intelligents) is grossness or non-luminousness (ಜಡತ್ವ) combined with disposability in divine service, according to the divine pleasure (ಶೇಷತ್ವ); ಸ್ವಭಾವ is constant mutation. The ಸ್ವರೂಪ of *atma* is possession of knowledge (ಜ್ಞಾತೃತ್ವ) combined with ಶೇಷತ್ವ; ಸ್ವಭಾವ is taste in divine service only. The ಸ್ವರೂಪ of Isvara is ಶೇಷಿತ್ವ (Recipient of the eminence in ಸ್ವರೂಪ, ಸ್ವಭಾವ and other characteristics of the chit and the achit worlds) combined with possession of knowledge; ಸ್ವಭಾವ is all-protection, that is to say, removing all obstructions and granting all desires.

Verity is of two kinds, namely, ಜಡ (Gross or non-luminous, non-conscious) and ಅಜಡ (non-gross or luminous of itself; conscious). ಜಡ is of two kinds, namely, without qualities (ಸತ್ವಶೂನ್ಯ, time or ಕಾಲ) and with qualities—ಶುದ್ಧಸತ್ವ (pure substance, or that which is the seat of the quality of purity alone)—and ಮಿಶ್ರಸತ್ವ (mixed substance). ಜಡ with qualities is of two kinds, namely, three-qualitied [mixed substance which is the seat of the three qualities known as (a) *satva* (purity), *rajas* (turbidity) and *tamas* (darkness or total foulness)] and one-qualitied (ಶುದ್ಧಸತ್ವ). Three-qualitied is of two kinds, namely, ಪ್ರಕೃತಿ (mixed substance out of which this material world—the abode of bound souls—is evolved) and ಪ್ರಾಕೃತ (the 24 sub-categories of mixed substance—the five elements, the five organs of action, the five organs of sense, the five sense-objects, the mind, ahankaram, mahat, and prakriti —). ಅಜಡ is of two kinds, namely, ಪ್ರತ್ಯಕ್ (conscious, self-existing by itself and its knowledge) and ಪರಾಕ್ (existing for another being its essential quality. ಧರ್ಮಭೂತಜ್ಞಾನ). ಪ್ರತ್ಯಕ್ is of two kinds, namely, atma and Isvara. ಪರಾಕ್ is of two kinds, namely, ಜ್ಞಾನ (knowledge) and ಜ್ಞೇಯ (object of cognition).

Gospel No. 6: Each of the three qualities of *satva* (pure substance or that which is the seat of the quality of purity alone), *rajas* (turbidity or restless activity) and *tamas* (darkness or total foulness), is of three kinds:—

Tamas—(a) Tamasa Tamasam—will activate sleep; (b) Tamasa rajasam—will initiate grief; (c) Tamasa sathvikam—will create activity in giving trouble to others.

Rajas—(a) Rajasa Tamasam—will create desire in sense objects; (b) Rajasa Rajasam—will create activity in scripturally ordained rites, each intended to secure some transient fruit such as, svarga, sons, cattle, food etc. (c) Rajasa Satvikam —will create activity in God-praise.

Satva—(a) Satvika tamasam—will prevail upon one to take Bhagavan Mantras. (b) Satvika Rajasam —will make one to take a wise view regarding *Prakriti* and *atma*, the correct view being that they are separate varieties. (c) Satvika Satvikam—will create activity in the realisation of God.

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(*Continued from page 2*)

advised his troops "Pray to God Gentlemen, but keep your powder dry," while we should necessarily pray to and rely upon God, let us also keep our "Powder" dry and not make it wet and useless.

At the risk of repetition, Ladies and Gentlemen, to summarise what I have stated, we should have (1) co-operation between curselves (2) have as our end and aim the rendering of the greatest benefit to the greatest number of people (3) have honesty and sincerity of purpose, and we must be prepared to work hard.

Coming now to the co-operative societies in Mysore State, we have in our State, several kinds —credit and banking societies (including Land Mortgage Banks), consumers' societies, House Building Societies etc. The one common disability under which all these societies suffer from, is that there appears to be, generally speaking, no continuity of policy. The directors and secretaries generally change every year, and by the time office bearers who are elected in any particular year get into the groove, and are able to chalk and work out definite policies, the time for a fresh election crops up, and new directors and secretaries are elected. The result is that there is often no continuity of policy, and the work of the societies suffers. It is here that the joint stock companies have a decided advantage over the co-operative societies, and in my opinion, it is advisable for the latter to take a leaf from their book in regard to this matter. Election of office bearers and directors should not also be on party lines. The best men should always be elected.

The question of the necessity of having a continuous policy necessarily brings us to the question of the permanent staff. After all, it is they who are the backbone of the movement. The directors and secretaries may go on changing year after year, but the staff remain generally the same. It is they who have to carry out the policies laid down, and under the circumstances prevailing now, it is they who can be looked into for any continuity of policy. It is absolutely necessary in the interests of the movement to have a contented, loyal and trustworthy staff. Conferences after conferences have been passing resolutions in regard to this matter, but I am afraid not much has been done by way of actual relief to the staff. We are all of us agreed on the necessity to frame uniform and standard rules, applicable to all societies, regulating the conditions of appointment, salaries, security of tenure, leave and T.A., Provident Fund, and cognate matters relating to the staff, but I am afraid very few societies have done any thing really tangible in this matter. In my opinion this requires immediate attention and settlement. While I am on the question of staff, I wish to point out one important incidental aspect of the question. More often than not, works are not entrusted to the persons most fitted to execute them. So to say, a round man is often placed in a square hole and vice versa. This is certainly not conducive to efficient working. Especially with regard to jobs for which experience and expert knowledge are required only persons with the requisite expert knowledge or experience should be appointed.

(*To be continued*)

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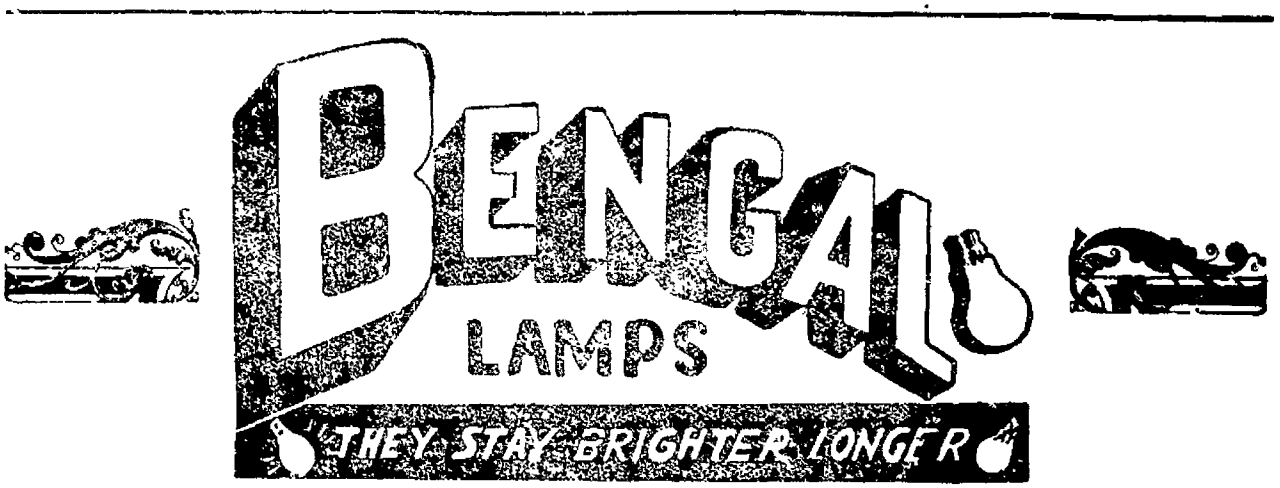

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ALL INDIA CO-OPERATORS' DAY

(*Continued from last issue*)

Presiding over the celebrations of the All-India Co-operators' Day in Mysore, Mr. G. Krishnaswamy, B.A., Managing Director, Mysore Silk Filatures, Ltd., further observed,

"The war has brought into existence many co-operative societies most of them probably consumers' societies, and our ideal of having a society for every village is being realised. All of them are rendering good and useful work While this should give us all joy, we must see to it that these societies do not become defunct, but survive after the war We must also keep one thing in view and that is, while it is necessary for the movement to expand and the societies to increase, there should not be rivalry—I mean rivalry of the unhealthy kind—as between them and societies should not be allowed to crop up or come into existence merely for the sake of this rivalry

While I am on the subject of consumers' societies I would like to emphasise one more thing. It is the necessity of having a central society, for each variety of co-operative societies, especially consumers' societies Many of these societies are hard hit for want of necessary funds and most of them are earning very little profits on the sale of food stuffs at controlled rates But still, they are carrying on and rendering useful service to the public despite all these handicaps It is absolutely necessary to have a central organisation, say for each district, which can purchase food stuffs wholesale and supply them to the individual societies I am glad to hear from my friend Mr Y Sreenivasiah that in Mysore a wholesale consumers' Co-operative Society has been recently brought into existence and registered The gentlemen responsible for this venture deserve all congratulations.

I have already taken up a good portion of your time and it is not possible for me to deal in this address with all the several kinds of co-operative societies we are having in Mysore State. I shall only mention some of the ways by which the movement can be rendered more beneficial to humanity

The primary essential needs of a human being are (1) sufficient food to eat (2) sufficient clothing (3) a house to live in. Consumers' societies are catering to the needs of the people in regard to items 1 and 2 and though more requires to be done, these are doing their work in a fairly satisfactory manner. Regarding the housing problem, House Building Societies have no doubt taken this up in a few places, but I feel that a good deal of work still requires to be done. A house to live in and shelter oneself is an essential need. The desire to possess a house of one's own is also inherent in every human being, be he rich or poor. The rich man has the necessary funds to construct a house for himself. The poor man however, unless he is helped by the co-operative societies, has not the where-withal to do so. The aim of the House Building Societies should be not to profiteer, but to enable the poor man to construct a house, and the instalments payable by him should be so adjusted as to be within the limits of his purse. I would even suggest that House Building Societies should construct model houses of their own of different types, and lease them out to proper and deserving people, with the stipulation that the house becomes the property of the tenant after a certain time. The monthly instalments may be so arranged as to cover the cost incurred by the society plus a reasonable rate of interest. The building societies may augment their funds for this purpose by taking long term deposits. The number of House Building Societies should considerably increase, so as to render assistance to the maximum number of people in the State.

In passing, I wish to touch briefly on credit societies. They are primarily intended to relieve indebtedness and encourage thrift. They have certainly not been brought into existence to create a greater indebtedness. But in practice this is actually what is happening. If we are to better our economic life, it is highly essential to set this right. Our credit societies should relieve only real indebtedness and create a habit of thrift. As every one of you is aware, most of the people are in the clutches of usurious money lenders. The co-operative Banks and credit societies should come to their help.

As I see it, there is very great scope for the co-operative movement in the post-war reconstruction period. Our societies can on the one side stretch a helping hand to the Agriculturist by financing him in his agricultural operations, and

(*Continued on page 7*)

NATIONAL WAR FRONT

Weekly report of the activities of the National War Front in Kolar Gold Fields' Sanitary Board area, during the week ending with 3rd November 1944:

There were two meetings in the Rural area, one in Dodda Valagamathi village within the 4th Group on 28th October 1944 and another in Kavaranahalli village within the 7th Group on 31st October 1944. About 200 to 250 persons attended each meeting.

In the Mining area there were three meetings:—1. in front of the Robertsonpet Market on 29th October 1944, 2. in Balaghat Mines Lines on 31st November 1944 and 3. in Mysore Mines Chellappa Lines on 3rd November 1944 and about 400 to 500 persons attended each meeting.

The Rural Meetings were addressed by Mr. G. Muni Reddy in Telugu and the meetings in the Mining area were addressed by Mr. I. Balakrishnan in Tamil.

The subjects dealt with were:—

1. The progress of the War in all theatres.
2. Advance made by our Army in Burma.
3. Grand success of the Allied Nations in the second Front of Europe.

In every meeting an appeal was made to the public to freely allow the young and able bodied persons to join the army and the rich to help the civilian population in these hard times by their co-operation with the Government in all social welfare schemes.

VICE VERSA

A friend of the family was in the habit of teasing the six-year-old girl, and one day he finished his attack by saying, "I don't love you."

"Oh, but you've got to love me!" said the child.

"Why?"

"Because the Bible says that you must love them that hate you."

AYURVEDA

In the course of his Presidential Speech at the First All India Physicians' Conference held in Madras last week, Dr. Jivraj Mehta offered the following sound advice to the allopathic medical men:

"I would also like to place another question before you: What is going to be the attitude of this Body of Physicians towards Ayurvedic Medicine? Please do not fear that I intend by such a poser to put back the hands of the clock by a thousand years or more. But the fact remains that there is a large amount of knowledge in the ancient books of Ayurvedic Medical Science; much of it, alas, not even properly followed by its own so-called votaries. Our seers have made observations on most aspects of human life. What they have said on logic and philosophy still holds the field. It cannot, therefore, be that their observations on life processes, living organisms, animal life and plant-life, which are embodied in the books on Ayurveda would not, even in these days of great scientific progress, hold their own in many respects. It should be our function to encourage the study of these books, and to help all those who have taken up such study, and find out if they do not contain some observations which still baffle the modern scientist. I would further suggest that medical graduates might submit theses on their studies on Ayurveda for M.D. or Ph.D. examinations; and that the study of the history of Ayurvedic medicine should be included in the history of medicine which forms a part of the examination for the degree of Doctor of Medicine. It is also a matter for consideration whether a Chair on Ayurvedic medicine could not be established in the medical colleges for post-graduate study and examination."

SANSKRIT CONFERENCE

A Conference of the Sanskrit Students of Karnataka was held at Melkote in a three day session from the 18th to 20th inst. Sri. U. B. V. Raghavacharier was Chairman of the Reception Committee, Mr. M. A. Srinivasan, B.A., Minister of Supplies, opened the Conference, and Vidwan Burli Srinivasachar of Belgaum presided over it. The session consisted of many interesting events and was well-attended.

The Rationalist.

Monday 20-11-1944.

COMMUNALISM

V

As a result of Maharani Lakshmammanni's single-minded purpose, and Pradhan Tirumal Rao's labours, H. H. Mummadi Krishnaraj Wadiyar was placed on the throne of Mysore on the 30th June 1799.

It may interest readers to know that the Mysore of that date was some-what different from the Mysore of the Sultanate. Of the old kingdom some provinces were below and others above the ghats. The whole of the new kingdom was on the table-land above the ghats, remarkably compact and with a strong frontier on every side, yielding a revenue of 13,74,076 pagodas.

It is understood that in Chikkadevaraja Wadiyar's time also the then State yielded 13,24,571 pagodas.

Incidentally, if we may harness old history to current history, we are informed that Oblapur from which the new Minister to Government is said to hail, was part of the previous Mysore State!

"The history of a country is the history of its great men," some one has said. So the Mysore of the 19th century owes its existence as a Hindu State to two great persons, a great man, and a great woman, Lakshmammanni and Tirumaliengar.

The relative contributions of the two towords that achievement may be inferred from the words addressed by Maharani Lakshmammanni to Tirumal Rao at Madras, on the 3rd June 1799; "We have understood everything from your letter sent with Jatavallabha Singriengar; you, living in a foreign country for 24 years, and suffering on our account and for the sake of patriotism, without caring for your troubles and wants, made zealous efforts which by the grace of Ranganatha have now borne fruit. What more can we say in a letter to such a servant and great friend of ours as you are?"

"The services of Tirumaliengar Iyanavaru in times of yore shrink into insignificance in the face of the good you have rendered to our State. By the grace of God your services have brought you fame and reputation as long as the sun and moon shall endure. In future we shall abide by your acts, and say nothing against them. It is impossible to express the fulness of our gratitude for your services by means of any letter."

This letter was sent to Tirumal Rao on the 3rd June on his informing her of the order of restoration of the Dynasty and of his appointment as Dewan. But soon after wire-pullers set to work, and got Lord Mornington to cancel the order appointing Tirumal Rao as Dewan, and to give it to Purniya, Tippu's Minister. Tirumal Rao however arrived at the British Camp near Seringapatam, and sought to meet Maharani Lakshmammanni. But Purnaiya got it prevented, Tirumal Rao being asked to return to Madras, and Lakshmammanni to Mysore, the new capital, for the Coronation!

Cardinal Wolsey exclaimed "Put not your trust in Princes." But Maharani Lakshmammanni, being a Princess and not a Prince, did try to keep her word. She repeatedly pressed the claim of Tirumal Rao on the British authorities.

In a letter to Colonel Close, the Senior Resident, possibly the man whose name is borne by the present Closepet, she said, "You know that Hyder Naik, a servant of this State, committed treason and oppressed our King. You are truthful, just and brave. So you restored the kingdom and thereby made all the people happy. The Company's fame and high sense of justice as well as your great reputation has widely spread throughout the lands between the four Oceans. But we who are claimants to the State, those

that worked hard, and our own people were left out of consideration. People who took no part in the cause of the State and who served the late Government were entrusted with high offices, and we are obliged to receive from them what is necessary for our maintenance. We therefore think that misfortune has not left us yet!"

But nothing availed. And in 1810 this historic and brilliant woman passed away. Tirumal Rao, for all his services to Mysore, had to remain an exile in Madras!

But his contribution to the Mysore Dynasty was not yet over.

In 1813 serious misunderstanding arose between H. H. Mummadi Krishnaraja Wadiyar and Sir Arthur Cole, the British Resident. The Resident supported complaints against the Maharaja's Government, and it was apprehended that the British might annex the kingdom wholly or in part.

So the Maharaja wrote urgently to Tirumal Rao, "People are working here to prejudice the Resident Saheb against us, and thereby cause harm to our Government. Try to so arrange the matters that no one should interfere with our administration, as long as it is conducted in a manner consistent with the interests of both the company and ourselves. Reply soon. Sri Krishna."

Tirmal Rao sought to intercede with the Governor under whom the Resident worked. The Governor asked for a specific written complaint. The Resident also went to Madras, and attempted in various ways to annex Mysore to the Company's territory, or annex at least Chitrabalgoda set apart for the share of the Mahrattas. However, Tirumal Rao's influence prevailed, and on 3rd July 1813 the Madras Government issued to the Resident at Mysore instructions to "endeavour to guide the Raja by advice and admonition, delivered in a private and conciliatory manner."

The Maharaja made the following acknowledgment to Tirumal Rao. "You have served in such a way as would excel the services that men do under our direct supervision. We are highly pleased with you as being the acquisition of our ancestors, and have sent you Killat and Veelya as a token of respect. Accept them and write about further particulars. Exercise in palace affairs such care as even exceed what you have hitherto shown."

Some one speaks of "selling a Kingdom for a mess of pottage." Krishnarja Wadiyar was wiser. He just sent Veelya to Tirumal Rao in return for the kingdom which was saved to him!

Pradhan Tirumal Rao died next year, in 1815. He was the architect who restored the ruined edifice of the Hindu State and set it upon its career of prosperity. Its foundations were strengthened with the bones of most of his kinsmen and kinswomen, and cemented with their blood!

Patriotism did not demand that he should undergo such terrible hardship and harrowing misfortune. His country was there in any case, and he could have served under Tippu like Purniah and prospered. But his political righteousness and manly chivalry drove him into exile and heroic endeavour, and he became the instrument of Destiny!

We do not grieve that he got nothing out of it, no titles, or jahagirs, or memorials. He exemplified the tenet of the Gita,

"Karmanyevadhikaraste
Ma phaleshu kadachana!"

meaning, 'Your duty is but to strive, and not to covet the fruits.'

At a time when the State's fate hung in the balance, he and his fellow Brahmins risked all, as the Emperor Sibi cut his body to be placed in the balance at a time of test! The State is now "safe for democracy", and it is sought to discredit and victimise Brahmins, both as a class and as individuals.

We have delved into the secret and forgotten chapters of history at some length,

(Continued on page 8)

THE DRUM OF PROPAGANDA AND THE GENERAL ELECTIONS

(By T. S. Rajagopal Iyengar, Esq., M.A, LL.B.,)

Now that the General Elections are fast nearing, the different Political Parties in the State are getting themselves into colour. After all, the party is based on votes and the votes are directed by hopes and fears, fancied or real. Their hopes and fears are aroused and stimulated by propaganda. The drum of propaganda is to be beaten and whoever beats it loudest will be the most successful in the elections.

The Muslim League have separate electorates and the Depressed Classes have reservation of seats. Neither need bother much with propaganda, election issue, party ticket, party fund, party press, local party organisations and the like. They come on communal tickets and they are assured of their seats. The revived Peoples' Party does not need so much a following either in the Legislature or in the country, as it feels that the few who are within are enough to safeguard the interest of the Backward Classes in services. The State Hindu Mahasabha wakes up from the slumber only when and if the Pakistan issue penetrates into the State. Then remains the Nationalist Party and the Mysore Congress. The Nationalist Party has to start everything afresh. Since Mass Contact is one of its objectives, it will certainly go to the villages and explain its aims and objects. But the Congress has some initial advantage. It does not want to reason the intricate and unexciting economic problems to the massess. It knows that the audience would get fidgety and consequently he would lose the vote. The congress leader would say that the Government should have done this, done that, that it has miserably failed, that people are unnecessarily harassed etc. The rank and file, unable to follow even the little argument of the leader, catch the catchwords and abuses and would begin the drum of propaganda. Is it not said that the public men are never really in favour with the public except for a short period before they are returned to power. When the summit is gained the reaction sets in and the popular man who has assumed power almost immediately finds himself battling with hostile currents, which will finally submerge him. Hence the conclusion that Government hardly ever, and opposition almost always, represent the majority in the country and that a Minister is never so little in favour as when he is in power.

Thus, their technique is simple. They first create a dissatisfaction in the people, excite their fears and then pose as their only deliverers. The votes are directed by hopes and fears, fancied or real. Their hopes and fears are aroused and stimulated by propaganda. The drum of propaganda is loudly beaten. 'Repeat a falsehood long enough and many will believe you'—is the Nazi method, and that they know. One cannot fool all the people all the time, but if you beat the drum long and loud enough, many will, for a time at least, take you at the face value of your assertions. 'A noisy man is always in the right and a positive man can seldom be found right.' Did not the Mysore Congress Parliamentary Board immediately after the president's elections, during the last Bangalore City Municipal Elections, declare that the man they had nominated for the Vice-president did not vote for the Congress candidate for the President and hence he should not be voted for. Was he not thus deprived of his chance and publicly ridiculed. Because a lie was repeated a hundred times, people believed it for a time. But only the case wherein the ballot papers were opened, revealed that he had really voted for the Congress candidate and that some other ardent follower had shed crocodile tears.

The Mysore Congress, during the last elections, began its propaganda by saying that Responsible Government was its immediate aim, that nothing short of it would be accepted, that no act of the Government was good or praiseworthy and that Government were the enemies of the people. As abuse would have for its consequence arrest, jail going became a fashion. Thus a dissatisfaction was created in the public, their fears excited, false hopes given and they posed themselves as the only deliverers of the masses. Jail going naturally attracted the innocent mass. Thus, the votes were directed by hopes and fears, fancied or real. It was under such an atmosphere that the last general elections were held.

But one cannot beat the drum of false propaganda for all times. Now the tactic is changed. They have also understood that such a policy would never bring them office or position. Responsible Government is changed to Responsive Government —but they say it is for the time being. The Institu-

(*Continued from page 2*)

by helping him to market his produce. This will free him from the clutches of the middlemen, and enable him to lead a prosperous life. Our Societies can also be of service to the industrialist as well. If the Industrialist is assured of a good and regular supply of his raw material, he will be rid of a great worry. The co-operative societies can very well take up this line, and be of service to him. The societies can also apart from and in addition to their normal activities, take up commercial ventures like (a) running a dairy farm (b) Arecanut and cardomom industry (c) Furniture making (d) coir making etc. These small commercial ventures can very well be run on co-operative lines. Such ventures will not only be remunerative, but benefit considerably the economic life of the country. As it is, such undertakings are often pursued by individuals with insufficient financial and other backings, and with no proper facilities for the marketting of their products. They are often dependent on a middleman for sale of their products. I dare say if the co-operative movement should be harnessed to such commercial scheme also, it would result in a betterment of the economic life of the people, and the curse of a profiteering middleman who fattens not only on the primary producer, but also on the consumer, would be avoided.

These are only some of the ways by which we co-operators can take a leading part in the post-war reconstruction of our country—If we all put our heads together, we can devise innumerable other ways, by which the co-operative movement can be harnessed for the planning and execution of schemes for bettering the economic life of our country. To inaugurate and successfully put into execution such plans the societies should necessarily have adequate finance. It is here that co-operative banks can very well come into the picture. The Central and District Co-operative Banks finance the individual societies taking up such schemes. To enable them to do so, Government may keep long term deposits in Central Banks at low rates of interest. If this is not possible, debentures guaranteed by Government may be issued. If all this is done in a systematic manner, our State which, as it is, is already an example to other provinces, will certainly be a model one. I would however like to state that merely having conferenes and passing resolutions will not help us in any way. We have to act and work hard, forgetting our small differences. As Swami Vivekanand often stressed "Awake, Arise and stop not till the goal is reached," so let us all with our minds set on God, and hands to the plough take up and go ahead with the plans for the betterment of the economic life of the people.

Before I conclude, I wish to offer on behalf of you all our grateful thanks to the Government of our beloved Highness the Maharaja of Mysore for the sympathy and care with which they have fostered and developed the co-operative movement in our State. The co-operative movement owes also a deep debt of gratitude to His late Highness the Yuvaraja who throughout his life time evinced a very keen interest in the movement."

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(*Continued from page 5*)

not in a spirit of whining, not with the object of laying claims to special favours. We are philosophical enough not to be abashed by the present fate of the Brahmins. After all both States and communities are moulded by Destiny. One sees these things, with a long view and with trust in God.

We said in the preamble to these writings, "Brahmins have never claimed to be heaven-born, and they have never kept any one in enforced slavery. They have not monopolised all the wealth, nor appropriated all the lands, nor captured all the commerce of the State. They have never prevented any non-Brahmin from getting into Government service, nor prevented any non-Brahmin from rising to the highest pinnacle."

If the people of Mysore are proud of its being a Hindu State, some credit for it is due to the Brahmin Community. But that, despite it, a number of persons in public life or holding public office should deride and revile Brahmins and develop anti-Brahminism into a religious creed, is unjust, ignoble, and degrading. It is unmerited, and Brahmins have no reason to be ashamed.

For the rest, what evil they may have to bear in the present or in the future cannot exceed what they have borne in the past. But the infliction of unmerited suffering on them is not a thing that anybody need be proud of or should gloat over. And God, we hope, will temper the wind for the shorn lamb!

Editor.

(*Continued from page 6*)

tion that rejected a seat then in the food council has now accepted a seat on the labour board of K G F. Interviews are prayed for. Indeed, it is a welcome sign that they are coming to constitutional methods. But have they not thought of other ways of propaganda? Yes. To give one or two instances, did they not beat the drum when some bills were defeated in the Assembly, during the last session, that it was they who got them defeated. Did not they sponsor or support a resolution that instead of the system of obtaining written declarations from raiyats, etc., arrangements be made to make the Patel the master of the situation giving final powers to him? This is enough for good propaganda.

As to what they should do in the Assembly and the council, it will have been decided beforehand by extraneous bodies. What sort of reason is that, in which the determination precedes the discussion; in which one set of men deliberate, and another decide, and where those who form the conclusion are away from those who hear the arguments. Certainly, it ought to be the happiness and glory of a representative to live in the strictest union, the closest correspondence and the most unreserved communication with his party. Their wishes ought to have great weight with him, their opinion, high respect and their business unremitted attention. But the party, who sit in the Assembly and in the council, must deliberate and decide for themselves.

It is no use building up arguments for anything and everything. The Congress press, which at one breath pleads for responsive Government consisting of popular ministers, at another breath, eulogises the appointment of an outsider as a Minister. The Drum of Propaganda could be directed in any direction. And against this it is our duty to put the people on their guard.

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THE MYSORE CIVIL SERVICE

An Esteemed Correspondent writes,

The competitive examination for this service was instituted in the year 1892. When the administration of the State was given back to the Ruling Family in 1881 the officers recruited in the days of the Mysore Commission continued in the service of the State. Mr. T. R A. Thumboo Chetty, the doyen of these was Councillor and Chief Judge and many a time officiated as Dewan. Five others viz. Mr. C. Rangacharlu, Sir Sheshadri Iyer, Sir P. N. Krishnamurti, and Messrs. V. P. Madhava Rao and T. Ananda Rao were Dewans successively from 1881 to 1912. In the junior ranks there were not equally good men and it was found in 1891 that there were not suitable men to be entrusted with the charges of Districts. For the purpose of attracting competent men a stiff competitive examination, then open to all Indians, was instituted in 1892 as stated above. Though the first and second places in that Examination went to Non-Mysoreans, it is to be remembered that an out-and-out Mysorean, the late Mr. M. Shama Rao, M.A., who was not fresh from the College and had some years of service in the Education Department to his credit stood third being bracketted with the late Mr. C. Hanumanta Rao, a Non-Mysorean who was as brilliant as the successful candidates and later passed the Madras examination and entered the Provincial Service there.

Has the state of things recurred after the lapse of about fifty years and is there now a dearth of competent men in Mysore Service fit for higher posts? From what has been occurring since about 2 years, the answer will have to be 'Yes'. In fill-up a minister's place vacated by a member of the Mysore Civil Service 2 junior officers of that service were pitchforked over the heads of their seniors, in March 1943 or thereabouts. Later a retired Indian judge of the Madras High Court was brought in as our Chief Justice. Had an European been brought there would have been some justification as this seems to have been insisted upon as one of the conditions for the Rendition of the Civil and Military Station of Bangalore. When in July last the place of a Judge of our High Court fell vacant it was given to an outsider. Such appointments in the Judicial Department are not only a reflection on those in service but also on members of the bar. Lastly there is the supercession of the very ministers who were appointed about March 1943, and the importation of an I.C.S. Officer from outside. Is this stultification creditable? Cannot the efficiency of an Officer who has worked in various capacities for about 25 years be correctly gauged? What is it that has been done in the short period of about 1½ years which now has brought on officers, considered so efficient as to be put over the head of their seniors, the verdict of 'tried and found wanting'. In 1916 when an I.C.S. Officer was brought in as Councillor he was not put above the Councillor already in service. The efficiency of the imported man is not the criterion. The question is, are there not competent men in Mysore now and is the Mysore Civil Service so weak as to require to be reinforced by I.C.S. "steel-frame"? My answer is an emphatic 'There are and No'.

If the Paramount Power had anything to do with these matters it is quite a different story and I cannot deal with it. If the responsibility is local the sooner such departures from safe principles are given up the better it will be.

One word to my friends in the Mysore Civil Service. The days of Ma-Bap Government when Government Officers were looked upon as the repositories of all wisdom and non-officials were non-entities are gone, never to come back. There is talent in non-officials also and there is an insistent demand for their association with Government. This demand is being met and may have to be met in a greater measure also. The days may not be far off when the members of Government will all be outside the cadre of the Permanent Services and the members of such services will have to be content with a Deputy Commissioner's place or that of the Head of a Department.

A RETIRED OFFICER.

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

ANOTHER VIEW

By the late Rajadharmapraveena T. R. A. Thumboo Chetty, C.I.E., Chief Judge and Ag. Dewan of Mysore:

'*Mysore for Mysoreans*' is a natural, nay plausible, cry, raised with the best of motives. But it must, at the same time, be remembered that the so-called Mysoreans, the real natives of the soil, have not yet come to the front and are still in the back-ground. The aborigines are mere agriculturists or traders, and the educated among them are few and far between. Those who, about the time of the fall of Seringapatam, were prominent in official or non-official positions, including Dewan Purniah, migrated to Mysore from Coimbatore and other places in the Madras Presidency and, after some stay here, acquired a sort of domicile, mixed themselves with the real Mysoreans by contracting alliances, etc, and assumed the designation of Mysoreans. The Madrassees, too, have been doing the same.

Many of the Brahmins and Mussalmans now in Mysore are not *real* Mysoreans, but outsiders whom circumstances compelled to come to, and settle in Mysore. While such is the case, there was no just reason to find fault with the importation at times from Madras, Coorg and other places into Mysore of men of culture and learning to aid the Mysore administration, as the introduction of superior intellectual life exercised a most powerful and salutary influence on the Mysoreans in general, and gave a healthy tone to the service. The Madrassees, engrafted as it were on Mysoreans, with the training and experience they had obtained under a thorough British Administration, may be regarded as the 'light' and 'salt' of the Mysore Service, and the effect produced thereby was never more splendid than in the *regime* subsequent to the Rendition and prior to the termination of the Regency. There was not in Mysore, in 1867, before my appointment as Judicial Commissioner's Head Sheristedar, any who had passed the Judicial Tests, and this was one reason why I was selected to the exclusion of the Mysoreans; but now there is, in this State, an *esprit de corps* of Graduates and Masters in Arts, Science and Law, who are certainly entitled to preferential consideration in the matter of appointments. But as salt savours every thing, the infusion occasionally of foreign element and talent is, for obvious reasons, essential to give both moral and intellectual strength and efficiency to the administration and to raise it to a transcendent pitch.

There is another point of view in which the principle of exclusion in Mysore of outsiders may be shown to be unsound and unjustifiable. The last Census Report shows that, during the decade preceding the enumeration of 1901, there were 281,586 immigrants and 132,342 emigrants. Of the former, 151,504, or nearly 54 per cent, were actual workers for wages, whose employment, the Census Commissioner admits, was beneficial to the Province, leaving 130,082 immigrants as against whom there were 132,342 emigrants, almost the same number who went out of Mysore to earn their livelihood in Madras and other places in British India. The advantages accruing from immigration and emigration being thus reciprocal, it is certainly not a matter for discontentment. Supposing the position is reversed, and there is a disposition to exclude Mysoreans from Madras and other Presidencies, and to compel them to seek employment in their own birthplace, the result will certainly not be to their advantage. Such an exclusion of strangers is not likely to take place under any civilized administration, which, in public interest, must tolerate voluntary immigration as well as emigration and endeavour to encourage and secure for its service men of the best talent and of first rate abilities without reference to caste, creed or nationality.

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Monday 27-11-1944.

ECONOMIC PLANNING

When God gave intelligence to man it was like giving a basket of snakes to a snake-charmer, or presenting a Pandora's box which on opening would let loose a number of evils. It promotes thoughts, awakens desires, and inspires dreams which are too often impracticable, and rarely an unmixed blessing. Catch-words and pet phrases are let loose on a gullible, unsuspecting and receptive world. Instead of smoothening world-affairs, they arouse clashes and conflagrations, in the ashes of which many a fond hope lies buried.

Men and women placed high in the world's esteem let loose opinions which purport to be wise and beneficial, but which often mean little or nothing. Mahatma Gandhi in a personal message recently,—not an ambiguous message sent by Mr. Secretary Pyarelal and taken as a certificate of approval coming from the fountain head,—says, "Untouchability should be rooted out. Hindus and Muslims should live as brothers. Men and women should be leading a regulated life. Disparity between the rich and poor should disappear. The drink evil and gambling should be abolished," and so on.

We think Mahatma Gandhi himself is not easily touchable, or approachable. He is protected by a Seigfreid Line of Dr. Roy or Mrs. Sarojini or Desai or Pyarelal.—Princes Darashiko and Murad and Aurangzeb were brothers. Pandavas and Kowravas were brothers. Arjuna and Karna were brothers. And Ravana and Vibheeshana were brothers.—What is the regulated life of men and women? Regulated by whom? By a Government? By a Party Leader? By exigencies of the day? By a religious Preceptor?—Disparity between the rich and poor has disappeared among birds. There is no disparity among crows and sparrows, cuckoos and nightingales. But among men, it only disappears when the rich man loses his money by theft, cheating, races, or bad investment, and becomes poor; or the poor man becomes rich by lucky investments or war-profiteering. Otherwise it continues as much at Wardha or Adyar or Bolpur, as at Los Angelos, Monte Carlo, or Westminister Palace. And so long as drinking enlivens, and gambling excites, and both provide very good revenue, there will be no abolition of them.

Then Mrs. Roosevelt, a four times President's wife for the first time in history, and spokes-woman of America, declares, "I hope that women in the United Nations will take their part in the policy-making posts. The women and men should work together, and I hope they would be allowed to do so."

Is Mrs. Roosevelt not working with President Roosevelt now? Does she desire to be made Vice-President and oust Wallace or his successor? Is not Madame Chiang working with the Marshal now? Should she be made to oust her brother Soong, or cousin Kung, from their policy-making posts? Would Mrs. Churchill be better-placed as Mrs. Churchill, or as the substitute of Eden?

Messrs. Churchill and Roosevelt speak of "the Big Three policing the world and maintaining world peace after the war," as though the rest of the world are just sheep which the three shepherds could check with their sticks from straying!

A recent visitor, a British Indian minor politician, spoke of a "world federation of

free nations" and "India being destined to be free," while in fact England has no go but to hold her imperial possessions in a bear's-hug, and America is slowly over-running all countries, and Japan is on the watch to pounce wherever possible!

And many a local politician, eager to grab power and feather his nest, talks glibly of "Sovereignty of the People," "Responsible Ministry," "Elected Presidents," and "Freedom being birthright", and allying misleading propaganda with hustling electioneering tactics, seeks to secure lucrative office and ride rough-shod over the public. The Nazis did so, the Fascists did so, the Communists did so, and all are leaving the world much worse than it was.

The youngest and most recent of these catch-words that are held out to dazzle the public are "Economic Planning." Some of the millionaires of the North with a morbid taste for money trotted out a 20,000 crore Economic Planning scheme for the whole of India. That set the ball rolling, and now the world is being dinned with local economic planning schemes involving fabulous amounts, and purporting to convert all the Provinces into so many Utopias!

This is rather a sombre introduction, we are afraid, to our review of a thoughtful and well-meaning publication before us, on "Economic Planning for Mysore" by Professor V. L. D'Souza, and Mr. S. Lakshminarasimhan, M.A., Lecturer in Economics, Mysore University.

(*To be continued*)

Editor.

MEAT-EATERS BAD SINGERS

A scientist maintains that eating meat has a harmful effect on vocal chords. Britons, he says, eat more meat than most other nationalities, and good singing voices are therefore rare. The Italians eat little meat—their diet consists chiefly of vegetables and cereals—and Italy is full of fine singing voices. As a further proof he mentions that all song-birds are vegetarians; carnivorous birds such as vultures, eagles, hawks, can only utter harsh croaking noises!

THE WONDER OF THE EAR

It has long been stated that the sense of balance is situated in the ear, and that sudden deafness means sudden loss of balance. A famous British ear specialist has discovered that there is situated in the ear a far more miraculous power than that of balance alone—the power to find one's way unerringly, however distant from home one may be. It is the seat of the "homing" instinct we know to be possessed by dogs, cats and pigeons, by elephants seeking their last burial grounds. While animals could not survive unless they exercised this "compass" sense, human beings have largely lost it through disuse. In humans this living "compass" is less than the size of a pea and always found in the ear.

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THE PHILIPPINES

The Philippines cover an area of 115,600 square miles. The importance of these islands can be judged from the fact that they occupy, off the coast of Asia, the same relative position as Great Britain and Ireland do to Europe. The northernmost island is 65 miles from Formosa while the southernmost is 30 miles from Borneo. Japan, by conquering these islands had created a buffer bulwarking the whole east coast of Asia.

The total population of these islands in 1939 amounted to 16,000,303—comparable with that of Egypt. Of these, the island of Luzon had a population of 7,374,798 and Mindanao a population of 1,828,071.

The chief product of the Philippines is rice. In 1939, 2,464,600 metric tons of rice were grown. Rubber is another important commodity. In 1938, the acreage under rubber cultivation amounted to 9,500. The islands rank fifth in the world's sugar production. They also produce nearly all the world's true hemp. The chief mineral wealth of the archipelago depends on gold, silver, copper, iron ore, chrome ore, manganese ore and coal. The attitude of the Japanese towards the economic development of the Philippines was outlined on August 22, by the Military Advisor for the Philippines in the following words: "The economic policy of this area must be based chiefly on the provision of material for war industries."

AN ELECTION

Mr. K. T. Satyanarayana Chetty has been elected the first non-official President of the Municipal Council of Birur.

FAR-SEEING

"I want to grow some trees in my garden. Can you sell me a few seeds?" asked Mrs. Newly-wed.

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"Can you guarantee these?" she asked.

"Yes."

"Will the trees be tall and thick in the trunk?"

"They should be."

"And quite strong at the roots, I suppose?"

"Oh, yes."

"Very well, I'll take a hammock at the same time."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No. 7: Each of the three verities (Isvara, chit and achit) has four aspects, namely (a) ಸ್ವರೂಪ–essential nature, (b) ಸ್ವರೂಪನಿರೂಪಕಧರ್ಮ—essence pointing or determining attributes which identify the thing, (c) ನಿರೂಪಿತಸ್ವರೂಪವಿಶೇಷಣ—other attributes of the identified thing, (d) ವ್ಯಾಪಾರ—action.

Iswara—(a) ಸ್ವರೂಪ—Self existing or Eternal, Self-luminous, Infinite-one, delightful or blissful, untouched by any impurity. (b) ಸ್ವರೂಪನಿರೂಪಕಧರ್ಮ—Self existence or Eternality, Self-luminousness, Infiniteness, Delightfulness or blissfulness, Pureness. (c) ನಿರೂಪಿತಸ್ವರೂಪವಿಶೇಷಣ—Hosts of amiable attributes such as intelligence, power etc. His all-transcendent forms which make manifest His Essence and Attributes. [*Note*:—The thing so identified will be in the form of ಮಿಥುನ—Lady and Lord inseparably cemented. To this couple all the chetanas and the entire category of non-intelligents in His two sovereignties of Hila Vibhuti (nether worlds) and Nitya-Vibhuti (Vaikuntam) are subordinate as these are His body and He is the Soul of them all. (d) ವ್ಯಾಪಾರ—His all Evolution, Preservation and Dissolution undertaken as an outlet of his enjoyment, His gift of salvation (Moksha). The cause for declaring this couple, each of equal eminence always as each giving eminence to the other, is His being the Sovereign Consort of Sri (Peria-piratti) and Her being the Queen Consort of Him. Activity of Piratti other than that of Lord (Emberuman)—Mistress-ship over the eternals in directing their services to the Lord. Agency or intermediaryship in obtaining to the chetana the Grace of the Lord. Extra activity of the Lord—Penal Sovereignty and being the means to the chetana for obtaining salvation (ಉಪಾಯತ್ವಂ).

Chetana or chit—(a) Self-existent or eternal, self-luminous, delightful or blissful, pure and spiritually atomic. (b) Self-existence or eternalily, self-luminousness, delightfulness or blissfulness, purity and being spiritually atomic. (c) Subordination or disposability for His purpose, being His body; and hosts of attributes such as intelligence, etc. (d) Service to Him arising from love generated by experience or enjoyment.

Achit—Achit is of three sorts, namely, 1. Aprakrita or Suddhasatva, 2. Prakrita or Misrasatva and Kala (time) or Satvasunya.

Aprakrita—(a) Productive of knowledge. (b) Being productive of knowledge. (c) Disposability for His purpose, being His body. (d) Taking shape, according to the will and for the sake of God alone.

Prakrita—(a) Gross or non-luminous (b) Grossness or non-luminosity. (c) Being His body, subordination or disposability for His purpose. Three qualityship (satva, rajas and tamas); and constant Mutability. (d) To the bound soul, obstructing the essential nature of self (soul) and God.

Kala or time—(a) All-pervasive and gross or non-luminous, (b) All-pervasiveness and grossness or non-luminosity. (c) Subordination or disposability for His purpose, being His body and taking the forms of kala (thirty khashtas), khashta (fifteen twinklings of the eye), &c. (d) Accessory to creation &c.

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GROWTH OF MEDICINE

Addressing a large gathering of medical men and women on "Modern Trends in Medical Education" at a meeting held at Madras, last week, Professor Sigerist, Director, Institute of Medicine, John Hopkins University, Baltimore, and member of the Foreign Medical Experts' mission, said that to understand modern trends in medicine, one must look at it from the historical point of view. The purpose of medical education was to train up an ideal physician. Prof. Sigerist traced the history of medical profession from the time of Hippocrates when physicians were in the position of craftsmen and were paid by the State, to the 19th century when they were accepted by the Universities and trained at the bedside of the patients.

Continuing, Prof. Sigerist said that the industrial revolution had resulted in more and more people becoming wage earners. Most of the people were dependent on a market over which they had no control and did not know what would happen the next day. It was to combat this and to bring social security that many countries today had introduced social insurance. Even for an agricultural country like India social insurance was essential. In future everyone, rich or poor, irrespective of caste or creed should have all that medical science could give. A densely populated country like India with a very poor income had many difficulties to face. The cost of production of medicine had increased beyond the purchasing power of the population with the result that even in the most economically developed countries like United States large sections of population went without medical attention.

Medicine which was once considered as the art of healing is now considered as the art of restoration and promotion of good health. Everyone should take care of his health himself. People must be willing to accept scientific medicine and co-operate with doctors. A broad general education was essential. In Russia the response to health education was good because it was part of the general programme of education of citizens. People should develop a positive attitude towards health. The joy of feeling that they are the masters of their mental and physical faculties was essential. He said that although the promotion of health meant the prevention of diseases, yet there were certain specific diseases which should be guarded against. For example there were the communicable diseases which were a menace to society.

There were certain groups of people in every society who were physiologically and socially in danger. A programme of pre-natal and post-natal care was essential for the protection of mothers who were exposed to physiological danger. Prof. Sigerist said that he had great admiration for the women doctors in India who had carried out this task in villages under very difficult circumstances. The industrial workers are socially in danger due to the nature of their work. Whatever safety measures are needed should be taken. Apart from the promotion and maintenance of public health, the most important thing that he would like to lay emphasis on was the rehabilitation of patients. They must be made useful members of society.

Referring to present conditions, he said that medicine had become more and more a co-operative practice and said that men were in need of medical centres with technical, hospital and nursing facilities. Our task is to prepare doctors who are not mere bone setters but who would prevent disease, restore health, and rehabilitate patients. If a doctor is to be an educator of public health he should be familiar with the social and economic structure of the district in which he is working. Prof. Sigerist said that the old practice of patients going to the doctor when they became ill should go. On the other hand doctors should go to the people and advise them as to how they should maintain health and prevent disease. Nurses and technicians should be organised to work hand in hand. We must find out the real cause of the breakdown of man's health and see whether it is due to poverty or some other social cause.

Prof. Sigerist stressed the need for bringing social science into the curriculum of medicine and said that the sociology of medicine and historic approach to the problems were essential. He wished that sociology of medicine would be developed and said that students should work at least two months in the field. He pointed out the case of Yugoslavia where students worked for a year in the villages and also the case of Russia where students were compelled to work for three years in rural areas. This brought a number of students together and widened their experience.

THE ELGIN FOUNTAIN

AN OBITUARY

"You must say something about the dismantling of the Elgin Fountain" said a leading member of the Bar some time ago.

Mark Antony, when he came to speak over Julius Caesar's body, declared "I come to bury Caesar, not to praise him." We intend niether to bury nor to praise. But we are tempted to say that the destruction or removal of commemorative monuments does not look well in the eyes of the Indian public.

But then some one will retort, "Did not the Madras public remove the Munro Statue, and the Lahore public remove the Lawrence Statue?" They were removed because they were a standing insult to the people's national sentiment.

The Elgin Fountain, we find, was built to commemorate the Viceroy who gave sanction to the succession of H. H. the late Maharaja. The following letter from him announcing that sanction might be read with interest :

"My honoured and valued friend,—At the time when the melancholy death of His Highness Maharajah Sri Chamarajendra Wadeyar Bahadur, G.C.S.I., Your Highness' father, occurred in Calcutta, I conveyed at once to Her Highness, your mother, as well as to yourself the sincere sympathy which was felt both here and in England with His Highness' family in consequence of so untoward a catastrophe. I have already made known the approval given by the Government of India to your succession to the Chiefship of the Mysore State. I now formally confirm that approval, and assure you that, if you are fitted by character and ability when you are qualified by age to assume so high and honourable a position, you will be entrusted with the ruling powers so well discharged by your father. A grave responsibility devolves meanwhile upon the British Government in supervising your own education and the provisional Government of the Mysore State, and this is a matter to which I have devoted anxious thought. Happily, the present circumstances are auspicious. A fitting central authority must be provided during Your Highness' minority. The Government of India, by conferring upon Her Highness Maharani Vanivilas, C.I., the dignity and position of Regent of the Mysore State, mark, in a special manner, their confidence that they will find in Her Highness, in the Minister who has ably filled the difficult post of Dewan, and in the experienced officials who may be associated with him, the means of continuing under their own special care a system of administration which has stood with success the test of time.

"I will, in conclusion assure Your Highness and, through you, Her Highness the Maharani that the Government of India will continue to watch over your interests and those of the Mysore State with a jealous regard for the welfare of both.

"Your Highness will ever find in the Resident a friend and adviser at hand, who possesses the confidence of my Government, and whose help will be at the service of the Mysore State. My endeavour will be to secure the continued prosperity of the State. I sincerely trust that Your Highness may prove worthy to fill the place of your lamented father, whose untimely removal I cannot cease to deplore. I desire to express the high consideration which I entertain for Your Highness and to subscribe myself Your Highness's sincere friend, Elgin, *Viceroy and Governor-General of India*—Fort William, the 25th January 1895."

But we have to admit that, as in the story of the wolf and the lamb, though this Lord Elgin did not merit discourtesy at our hands, his grand-father was guilty of having despoiled the great Parthenon, or Temple of Minerva, in Athens, and removing its beautiful marble carvings to the British Museum. They are famous now as the Elgin Marbles.

What does the Bible say about the sins of the father being visited on the son and grandson?

So it is perhaps the grand-father's desecration of the Temple of Minerva in Athens which is having its nemesis in the removal of the grand-son's monument in Mysore. We think the family have got off cheaply. And the Elgin Marbles remain in the British Museum! Ed.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
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The Rationalist.

Monday 4-12-1944.

ECONOMIC PLANNING

II

In the brochure before us, the authors assume certain figures as portraying the economic condition of the people in 1946, and offer a 15 year plan for reaching a higher standard of economic well-being.

The population of the State in 1946 is taken as 77 lakhs; the average income of each person is assumed to be Rs. 57 at pre-war prices, or Rs. 90 at the 1946 prices, and the total national income of the State is estimated at Rs. 69 crores, made up of Rs. 42 crores from agriculture and live-stock, Rs. 13½ crores from manufactures, and Rs. 13½ crores from services and other sources.

We are abashed to hear of a Rs. 42 crores' agricultural income. To assume the income of each villager to be Rs. 90 a year, and multiply it by the total number of agriculturists in the State, is a dangerous method of arriving at truth.

The land revenue of the State is about Rs. 1 crore and 8 lakhs. It would be a grave charge against the Survey Department if it has fixed the Government's share of the agricultural income at only Rs. 1 crore and odd out of a total of 42 crores. It hasn't done so in fact. For instance the land revenue from wet lands is about Rs. 50 lakhs. The production of paddy is said to be 45 lakhs of pallas, the value of which would be about Rs. 4 crores. This would mean a tax of 12½ per cent on the production. On this basis the total agricultural income of the State might be said to be Rs. 10 or 12 crores, which is about ¼th of the figure assumed by the authors of the Planning Scheme.

It cannot be difficult for them to make a test survey of one or two villages, and find out the relation of taxation to out-put, so that Government may not develop the impression that the present assessment is too low, and hasten to increase it by a fiat issued under the Defence of Mysore Rules.!

The average income of Rs. 90 per head is not the average income of each member of a village family. If it were, each family of five in our villages should be getting an income of Rs. 450 per year. It is by no means so.

To take the incomes of the Kuppusami Naidus, and Shivarams, and Lokurs and Perumal Chettys, and Acharyas, and clubbing them with those of the villagers, to arrive at what is called the average income per head of population is a formula of statistics which ought to be given up by those who wish to arrive at real truths.

However, assuming the 1946 income to be 69 crores the authors desire to see the agricultural income increased by 100 per cent, manufacturing income 3½ times, and that from the other sources by 200 per cent. Thus by 1960 they visualise an income of Rs. 80 crores from agriculture, Rs. 60 crores from manufactures, and Rs. 40 crores from services.

The purpose of so much money would be to provide a diet of 2800 calories per day for each man and woman, clothing of 30 yards per head, and 100 sq. feet of living room per person.

To provide these requirements the production of paddy which is 45 lakhs of pallas

---

" Economic Planning For Mysore " by Prof. V. L. D.Souza, B.A., B. Com, (Lond.), and Mr. S. Lakshminarasimhan, M.A., Lecturer, Mysore University.

should be increased to 70 lakhs, pulses costing Rs. 50 lakhs now being imported from outside should be grown within the State, 50,000 acres should be brought under wheat, the production of ragi and jola should be increased by 20 and 15 per cent. The area under sugar-cane should be increased from 50,000 acres to 70,000 acres, and that under Oil seeds should be doubled. The area under Cotton is 82,000 acres producing 12,000 bales, and it should be increased four times.

At present 50 river-channels 1605 miles long irrigate 2,53,440 acres, 23,424 major and minor tanks irrigate 5,57,503 acres, and 40,000 wells irrigate 80,000 acres. The authors suggest the increase under channel irrigation of 5,00,000 acres.

The occupied land in the State is held by 11,17,546 persons. 6,80,000 of them are of less than 5 acres, and 4,19,000 are of 5 to 50 acres. The authors hold that the smaller holdings are uneconomical, that no holding should be of less than 7½ acres, and that Government should prevent sub-division of land by law.

We think that Government would err if it did so. No ryot can cultivate more than 2 or 3 acres of wet land. To promote large holdings would only increase the landless classes in the State, and reduce them into labourers.

The authors plan for the provision of ½ a lb. of milk per head per day. This would mean 150 crores of pounds of milk per year. The present production of milk in the State is estimated to be 60 crores of pounds. This has to be increased 2½ times by bettering the condition of the State's cattle by improved breeding and feeding.

(To be continued)

Editor.

DEBTS NOT RELIGION

"Parson," exclaimed Ephraim, I'se got 'ligion, I tell you."

"That's fine, brother! You are going to lay aside all sin?"

"Yes, suh."

"You're going to church?"

"Yes, suh."

"You're going to care for the widows?

"Yes, suh."

"Are you going to pay your debts?"

"Suh? Dat ain't 'ligion. Dat's business."

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TRUTHFUL BUT CUTE

A shopkeeper was giving away toy balloons to Christmas customers, and one little fellow asked if he might have two

"Sorry," he was told, "but we only give one balloon to each boy. Have you a brother at home?"

The youngster was truthful, but he did want another balloon.

"No," he replied, regretfully, then added, hopefully, "but my sister has, and I want one for him."

IN MEMORY OF MEMORY

At the end of an examination the master gathered up all the papers. Among them he discovered one sheet which, instead of being covered with historical names and dates, bore merely a crude drawing of a tombstone on which was written, "Sacred to the memory which always deserts me on occasions like this."

CLEVER TIGERS

A Frenchman was going to India His friends told him that on no account must he fail to enjoy tiger hunting.

"It's no trie at all," they said. "You tie a bleating goat in a thicket at night; its cries attract the tiger. Meanwhile you are in a tree near by. When the beast arrives, aim between its eyes shining in the darkness and fire, and it will fall as though stricken by lightning."

On his return they asked how many tigers he had killed.

"None at all," he replied, sadly. "They have become altogether too clever. They now travel in pairs, and each one closes an eye. So of course..."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No. 8: The *dharmi* and the *dharma* of atma possess six aspects each.

[*Note*:—Dharmi is the possessor of dharma. Dharmi is Soul Essence and dharma is ಧರ್ಮಭೂತಜ್ಞಾನ or attributive consciousness.

The six aspects are—a. Svarupa, b. Svarupa-nirupaka-dharma, c. Nirupita-svarupa-viseshana, d. Vyapara, e. Lakshana (characteristic quality), and f. Dravyatva (substanceship).

Svarupa or Dharmi or soul-essence.—a. Eternal, intelligence or self-luminous, delightful or blissful, and pure. b. Eternity, intelligence-ness or self-luminousness, delightfulness or blissfulness, and purity. c. Cognizable of itself, to *itself*. [It resembles "knowledge" in self-luminousnes, and it shines to itself without the intervention of the attributive or parasitic substance called "knowledge" or "intelligence" or "ಧರ್ಮಭೂತಜ್ಞಾನವು," just as the latter substance shines to *it* (soul) of itself.] In other words, the soul cognizes itself. The doer (karta) who cognizes is himself; the intelligence which makes him to cognize is himself; and the object of cognition also is himself. In this way, the intelligence whereby the soul cognizes itself will be "Aham" (I). It cannot be "Idam" (this). If it be "Idam" then the said intelligence will manifest something other than the soul. Then he will not cognize himself as the object of cognition. Thereby the intelligence of object-cognition will not be present in him. As he has not this intelligence, he will not be possessing knowledge (Jnatrttva). In the substance of these different aspects of knowledge, he will not be the seat of knowledge (Jnanasraya). In he is not the seat of knowledge, it will lead to the conclusion that he is bereft of intelligence. (It will be seen from what has already been said, that these are contrary to the actual facts). Therefore, it is definite that the intelligence whereby the soul cognizes itself, to *itself*, is the subject of the significance of "Aham." Hosts of attributes, such as, intelligence, etc. d. Endless experience of the bliss of self's-nature [The soul-essence is beatific or co-essential with delight (ananda-rupa), that is to say, it is happy or comfortable of itself (sukha rupa)]. e. Being spiritually atomic. f. Seat of qualities.

Dharma or Dharma-bhuta jnana or intelligence.—a. Eternal, intelligence or self-luminous, infinite, delightful and pure. b. Eternity, intelligenceness or self-luminousness, being infinite, delightfulness and purity. c. Cognizable of itself to the *soul* of which it is an attribute or quality. Capable of rendering cognizable, things other than itself. (From this it follows that it is not cognizable of itself or of things other than itself). Particular actions such as contraction and expansion. d Generating continuous bliss to the soul. e. Omnipresence. f. Seat of actions and qualities.

Note.—1. The eternity of intelligence is not disturbed by such expressions as—"To Me, knowledge has arisen, knowledge is lost." We are not debarred from using such language, because, in our state of material bondage, the intelligence is accustomed—(i) to expand or radiate through the sense-organs and grasp-objects, and (ii) again to contract and retire leaving off its object-grasp.

2. Plurality is ascribed to "Intelligence," because that intelligence, while being one, appears to be many, on account of the manifold character of its radiation.

3. Intelligence is a substance, inasmuch as it A. is the seat (a) of *action* such as contraction and expansion, and (b) of *quality* such as conjunction and disjunction, B. is self luminous, that is, comes under a category in which no non-substance is included.

4. Intelligence is non-manifest in our state of sleep, swoon, etc., because of its non-radiation during our states aforesaid.

5. That intelligence has the character of bliss, is evident from the fact that, whenever it shines, that is, enables the soul to cognize objects, and comes thus to be itself perceived by the soul, it is felt to be congenial, agreeable or pleasurable by reason of the cognised objects being so].

From the foregoing it follows that the soul (dharmi or svarupam) is cognizable of itself, to itself, while intelligence (dharma or svabhavam) is cognizable of itself to the soul and is also capable of rendering cognizable, things other than itself.

Pure substance (aprakrita achit or suddha satram) is cognizable of itself to others.

(To be continued)

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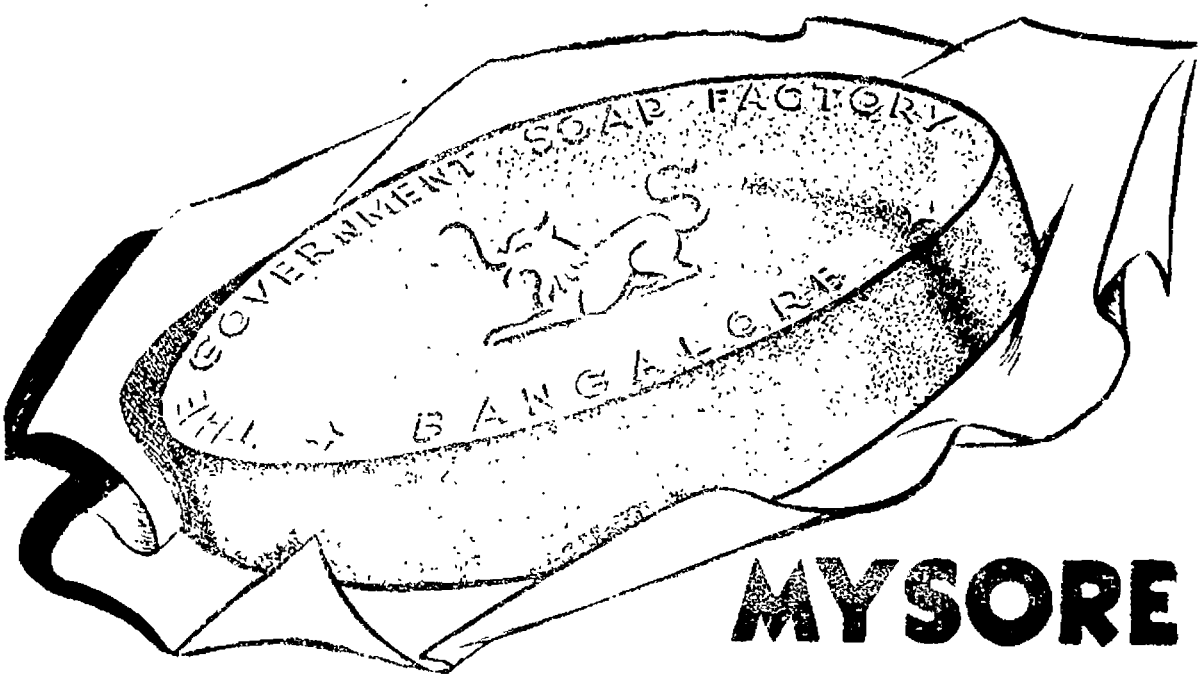

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TRUTH ABOUT TITLES

His Majesty The King is head of the Realm, not only as monarch of Great Britain and Ireland, but as King, nowadays, of each separate Dominion, and Emperor of India. As chief of the House of Windsor, he is the man who fixes all rules and precedents for his House.

Next to him, in right and authority, is the Queen. When King George VI succeeded his brother there was nothing to stop the then Duchess of York whose ancestors not so long ago were Mr. This and Mrs. That, from becoming his consort. Nor was there any bar to be removed by Act of Parliament against her children and their descendants succeeding to the throne.

That's really the beginning of precedence. The King first, then the Queen, and, at all functions which Royalty attends, next comes Queen Mary. Afterwards comes the direct line to the Throne, which brings in first Princess Elizabeth and then her sister, Princess Margaret Rose. When they "come out", they will be the third and fourth ladies in the land. Even should a brother arrive on the scene they will still keep that position, but they'll go down a step so far as the right to the Throne is concerned.

HIS RIGHTS RENOUNCED

Who comes after the Princesses? Their uncles and aunts, directly, and their cousins—on their father's side, of course. The Duke of Windsor having renounced on his abdication all his rights and claims either for himself or his descendants, the Duke of Gloucester comes next, and his Duchess is thus the fifth lady of the land. He was followed by the Duke of Kent, but you see how the rule of age and not of birth applies here, because, although the Duchess of Kent is of Royal blood, she appears at the Palace, and wherever else the family may be gathered together, a step lower than the Duchess of Gloucester, who is only the daughter of an English duke.

CHILDREN OF DESTINY

But the Kents are really important, because they have two youngsters. Little Prince Edward is fifth in succession to "Uncle Bertie" as King, and little Princess Alexandra is sixth. Many a more unlikely thing has happened in this world than either, or both, of these children reigning over the destinies of the British Empire.

Then comes the Princess Royal, wife of the Earl of Harewood. And if, in the course of time, all the other six claimants ruled and died, or died before they ruled, her two boys would be the next to wear the Crown—young Viscount Lascelles, who at present is only heir to a peerage, and his younger brother, Gerald, who, but for the fact that he has a courtesy title of "Honourable" tacked on to his name, is just plain "Mister". It seems strange, doesn't it, that this boy, whose status at present is practically no more than yours or mine, might very well, before he dies, occupy Buckingham Palace and rule over us!

The next surprise is that after the Lascelles boys comes Princess Arthur of Connaught. Even people well in the know seemed to have forgotten this until she was appointed a member of the Council of State which acted for the King when the Queen and he went to America. Princess Arthur, who runs a nursing-home of her own—she is a State-registered nurse—is the eldest surviving child of the family of King Edward VII, niece of George V and a cousin of the present Sovereign. If such an unlikely thing happened that she did become Queen her heir would be her only son, the Earl of Macduff, a handsome, fair-haired lieutenant in the Scots Greys,

So much for Succession and the Court. Once you are outside the immediate circle of the Royal Family, whom do you think is the man who counts most? The Archbishop of Canterbury! Then the Lord Chancellor. I used to think that next came the peers, but not at all. The Prime Minister, who might be, like Mr. Chamberlain, a commoner, ranks far above the ordinary run of men in the House of Lords.

G. A. G.

(To be continued)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

THE FIRST NEWS-PAPER

When and where was the first newspaper published? A French authority gives the honour to Prague, with the date 1594. Belgium comes next (1609), then Strasburg (1610), and England takes eighth place with the 'Weekly News' of 1622. In England the usual opinion is that the 'English Mercurie,' dated 1583, was the world's first newspaper, but the French authority says that the 'Mercurie' was printed in eighteenth-century types, and in addition, its terminology shows it to be a fraud. The Prague newspaper, on his testimony, began publication on January 24, 1594, and was followed three years later by a monthly review of events—'The Complete Journal for the Entire Month of September,' as the title of the first issue proclaimed.

ARE THOUGHTS SOLID?

The Yogi idea that emotions and thoughts are as solid as what we term material things is not so fantastic as it may seem. A research worker at St. Thomas Hospital, London, declares that he has actually seen thought waves, He invented a sensitizer, which enables him to observe waves 300-millionths of a millimetre in length, which he believes emanate from the brain. This has yet to be proved, but if it is, transmission of thought will be brought from a possibility to a scientific probability. By a queer coincidence, these thought waves are of exactly the same length as the shortest rays which reach us from the sun which makes one wonder whether thought and the matter of the universe are linked in some indefinable manner!

ADMIRABLY VAGUE

Mr. Churchill, when asked in the Commons lately how many casualties had been suffered in the war against Japan by British Empire and United States armed forces respectively, replied:

"Figures are not immediately available. Furthermore, several Governments are concerned and will have to be consulted, and it is for consideration whether this information could be given without helping the enemy. So far as I am aware the United States Government have not published such figures, but the brunt of the war against Japan is of course, being borne by them."

Who can say that the admirable Mr. Winston cannot be admirably vague? Ed.

THOUGHTS FOR THE WEEK

"Rare as epic song is the man who is thorough in what he does."

* * *

"Let your conscience be clean, and providence cannot be against you."

* * *

"Stick to the man who looks out of the window and tries to understand the world. Keep clear of the man who looks in at the window and tries to understand you."

MEREDITH.

* * *

"There are only 2 fundamental differences in the world, the difference between sex ond sex, and the difference between age and age."

* * *

"Only the fool and the very young expect happiness. The wise merely hope to be interested, at least not to be bored, in their passage through the world." CHESTERTON.

* * *

"It is the mark of finesse of mind not to come to a conclusion." RENAN.

* * *

"In the region of taste wise people will not quarrel with other people's superlatives."

MORLEY.

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Monday 11-12-1944.

ECONOMIC PLANNING

III

Among the other recommendations made by the authors, we find that there are 25 lakhs of acres of cultivable land lying idle, out of which 25000 acres should be brought under sugar-cane, 50000 each under wheat and jowar, 75000 each under tobacco, coffee and spices, 150000 acres under rice, 200000 under ragi, 250000 each under pulses and cotton, and 800000 acres under oil-seeds. The cost of doing so, it is stated, would be Rs. 10 per acre. Rather cheap, we think.

The present forest area in the State is 4400 sq. miles, or 15 per cent of the State. The authors hold that it should be increased to 25 per cent, and that at least 50 acres of forest should be provided for each village.

The total number of persons engaged in industry at the last census was 282000, three-fourths of them in cottage industries. The authors desire that this number should be increased by 5 lakhs more.

The production of electricity in the State should be increased from the present 70000 H.P. to 500000 H.P.

The Textile Mills at present engage 10000 persons and the hand-looms 35K0, producing 33 million yards and 25 million yards respectively. This output should be increased by 300 per cent. Two more sugar factories, one in the Malnad and one at Kunigal, should be started. The export of oil-seeds from the State should be prohibited. At least 3 more Tobacco Companies should be set up, as also 3 more leather factories.

In order to minimise the dependence on outside coal the railways should be electrified.

There are 6500 miles of roads at present, 4360 of them metalled and 310 tarred. This should be increased by another 7500 miles of inter-village roads at a cost of Rs. 10,000 a mile. Tarring should be confined only to cities, and at least 1000 miles of State Fund roads should be cemented within the 15 year period. And in Bangalore 150 miles of tramways should be erected in order to cope with the transport problem.

There are at present 15 lakhs of houses in the State. At least 3 lakhs of new houses should be built, and at least 25 per cent of the existing ones should be rebuilt.

The outlay proposed by the authors for all these schemes is, Rs. 40 crores for agriculture, 8½ crores for industry, 32 crores for transport, 48 crores for housing, 6 crores for health, 7 crores for education, and 8½ crores for extras, *i.e.*, a total of Rs. 225 crores. The Government are to put up Rs. 100 crores out of this and the public 125 crores.

This investment is expected to yield a net income of Rs. 80 crores under agriculture, 60 under Manufactures, and 40 under services, or a total annual income of Rs. 180 crores.

Words fail us. The picture is so rosy that we are afraid to open our eyes and see the drab reality. The dream is so pleasant that we are afraid to be awakened out of our sleep.

But in all human affairs there is a large gap between the planning and the realisation, be it Jesus Christ's, be it Lloyd George's, be it Hitler's, be it Churchill's, and we will add, be it Stalin's or Sir Visweswaraya's or even our authors'. As the old adage has it, "there is a snag in all the plans of mice and men."

The snag about the scheme before us is both with respect to its outlay, and to its expected achievement.

If this war had been like the 18th century wars and yielded large booty to the victors, and if England and America were to present Rs. 250 crores of it to Mysore for her share in winning the war, the outlay would have been easy, and we could have gone ahead. But as it is, there is not the ghost of a chance of our being dismissed even with the present of a Bhatkal!

But now, if the Government with its normal revenue of 4 or 5 crores should have to

"Economic Planning For Mysore" by Prof V. L. D'Souza, B A, B. Com, (Lond), and Mr. S. Lakshminarasimhan, M A., Lecturer, Mysore University.

raise Rs. 100 crores out of further taxation, and if the people are to put up 125 crores besides paying the expropriatory taxes, then it will not be a Mahabharata of 18 days, or Ramayana of 14 or 15 years, but a long, long story with an unfinished end!

Again, at present the people of the State export about Rs. 10 crores' worth of goods, and import 10 or 12 crores of food-grains and manufactured goods to meet their needs. To make a net profit of Rs. 180 crores what is the total quantity that they have to produce, and how much of it should they sell to themselves, and how much should they export?

Whether it is Mysore, or India, or Great Britain or U.S.A., profit does not come from mere production of things for sale within the nation. Investing Rs. 225 crores and selling the products within Mysore will not ipso facto yield 180 crores of profit yearly, as a mango tree yields mangoes at the annual season.

Were it so, England would not have been striving these two centuries to retain its colonial trade, Germany would not have waged two wars to obtain a share of it, Japan would not be forcing its goods on China, and the U.S.A. bosses would not now be following their Generals in order to establish markets. Every nation would be self-contained and self-content.

Since it is not so, the question arises, what markets are open for Mysore products? Madras? Travancore? Bombay? Other parts of India? Were it 20 years ago all these were open. But now the fever of economic planning has caught every Province. Sir Ramaswamy Iyer, the Dewan of Travancore, declares that for the industrialisation of Travancore, "local enterprise must be forthcoming, and that if it did not, outside capital, outside enterprise, outside brain, and outside personnel should be welcomed." That is industrialisation with a vengeance!

So that market is closed for Mysore. In Madras H. E. Sir Arthur Hope has plans of development which will not leave much scope for imports from Mysore. Hyderabad, in its own isolated, don't-care-for-anybody way, has plans no less ambitious. The Mandarins of Malabar Hill have already presented to the world their Rs. 20,000 crore plan for the whole country, intending Mysore as a potential market.

Thus when each one is out to sell to the others and to make profit, which one of them will be the gainer? As the poet asks,

"When Adam delved, and Eve span,
Who was then the gentle-man?"

Export, we believe, is the bed-rock upon which all economic planning is built. And lack of export ultimately is the rock upon which it flounders.

By saying this we do not mean to disparage the effort of the authors of the pamphlet before us. As academicians they have presented a scheme which is well-intentioned, patriotic, and comprehensive. They are of course not responsible for the difficulties which may be inherent in the realisation of the scheme. The expert cookery-book can tell you how to prepare nice, sweet dishes. But if your wheat-flour is of poor quality and butter is scarce, it is not the fault of the author of the recipe!

Some of the many suggestions made in the book are worthy of being taken up, and in others progress is possible at least to some extent. Some development is necessary under agriculture, some expansion is possible under industries. The increase and improvement of roads, providing a tramway for Bangalore, electrification of a portion of the railway line, are not difficult of achievement.

Economic planning is not as simple as firing a bullet at a target and making a "bull's-eye." It is like shooting with grape-shot. Some of the balls will hit some of the mob, others don't.

And social life, international life, becomes difficult if every one seeks to grab too much. You must leave the other man something. Otherwise he will break you! *Editor.*

VICTORY

Victory! Dost thou espouse my cause
And make me victor in this world of strife
And stress and strain? My cause I say and pause,—
My cause, were it an end for selfish life
And I achieved advantage that would cause
A pain or undeserved misery
To fellows mine against all moral laws,
Good-bye anon, I bid thee, Victory!

Again, my cause, were it an end for gain
For class or clan my own, that other class
Or clan that ere its mite could scarce retain
Would thereby rue, thou Victory! Alas!

Perchance in nobler cause I work and strive
My country's wealth to swell and greed to grow,
Or make its grandeur grandeur far with drive
And power; and all my country's folk would so
Belaud and make a hero great and wise
Of me, a patriot; would I indeed
In doing so the blessings equalise
On countries else, there truly lies my meed!

Should it so chance (more oft than not it does)
That in my country's growing great and strong
Fraternal countries, weak or timorous,
My folk expropriate, exploit or wrong,
Could I with conscience boast of Victory?
The wealth all taint with tears of the trodden folk,
The power that doth curb and mortify,
The Victors' glee the gloom of those in yoke,
O! What a blend to lend relish to me
Of fine achievements! O thou Victory!

If I did take the lead to fight a foe,
A vile aggressor, ruthless, rash and rude,
Who would for selfish ends in diresome woe
The peaceful peoples cast, and so imbued
That faith in strength of righteousness to set
The world aright did never people mine
And me forsake, and I did win the bet
Like Churchill great, I would then thee enshrine!.

The trio, Churchill, Stalin, Roosevelt,
Peerless in firmness, daring and resource,
This orb in peace time how by them is dealt
Let's wait in patience to see and scan its course.

Would they as Rama sympathise and love
The fallen foe (that Ravana great) and bless!
Would they like Pandavas their grief avow
O'er cousins fallen, wicked ne'er-the-less!
I would the fellish foe, whom I did fell,
His fellness felt, amended, made amends,
And I in turn befriended him, did quell
His quaking, aching mood, a mood of ends
To reason and resolve I placed afore
For this fraternal world to thrive and live
And I could him to reason bring, adore
Thee I, my Victory; And laurels give!

D. L. A.

(*Continued from page 7*)

it is by its difference in radiation. This is designated as cognition by any other intelligence.

The soul's eligibility (or liability) to be entangled in *samsara* is his being a dependent rational being (That is to say, the soul gets a body as a result of God's will which is generally in conformity with his karma); the accessory cause is the sin of beginningless transgression of the commands of God; the chief cause is the unrestrained or unobstructed independence of God. The soul's eligibility to be engaged in the service of God which is the supreme object of attainment, is *chetanatva* combined with seshatva (that is, his being a rational being combined with selfless subordination); the accessory cause is the helpful avocations of bhakti and prapatthi; the chief cause is God's natural grace and mercy.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Continued from last issue)

Note.—It is self-luminous and is manifest to Released Souls, the eternal Angels, and to God, even independently of the medium of their radiating intelligence It is manifest of itself, without having its manifestation dependent on the manifestation of any object, other than itself.

While both the essence and the radiating intelligence of a soul are self-luminous, the essence is self-luminous to itself only, and is, by all other souls knowable through the medium of their radiating intelligence.

Again the radiating intelligence of every soul is self-luminous to that soul only, and not self-luminous to any other soul. And that self-luminousness too, is solely while such intelligence is occupied with the cognition of objects and not while it is not so occupied as is the case while the soul is in the state of dreamless sleep.

Each particular soul's attribute of intelligence, while possessing the potentiality of self-luminousness, during all those times when it is not occupied in cognizing objects is prevented, by the force of certain karmas or fruit-measured works, from exhibiting in actuality its charateristic of self-luminousness].

Earthern pots, clothes and things of the kind are changed states of the mixed substance (Prakriti) and are non-intelligents (achit). Their manifestation is dependent on the manifestation of another object. That is to say, they do not manifest to others any object including themselves. They are neither self-luminous nor render any other thing cognizable.

Svarupa (dharmi) as distinguished from svabhava (dharma) is cognizable of itself, to itself.

Svabhava (intelligence or dharma) as distinguished from svarupa (soul-essence) is cognizable of itself to the soul, though not to itself, and is capable of rendering cognizable, things other than itself.

Svarupa as distinguished from pots, etc., is self-luminous and is cognizable of itself, to itself. Pots, etc., as distinguished from svarupa, are manifest only through the medium of another luminous substance and they do not manifest other objects.

In the experiencing of atma by itself, (which occurs only in a state of dreamless sleep), superiority is in dharmi or soul-essence; while in the experiencing of objects other than the self, the superiority is in dharma or dharma-bhuta-jnana or intelligence.

In the conjoined state of dharmi and dharma, dharmi or svarupa is substantive; *svarupa-nirupaka-dharma* is seshatva; *nirupitha-svarupa-visheshana*—the benefit of seshatva goes to God and not to the chetana, and the only taste is in the service to God; *Vyapara*—to feel happy at the sight of God being pleased; *lakshana* is *ananyahartva* (appropriable by God only for His purpose or use and not by any other), that is to consider that His pleasure is the chetana's pleasure; *dravyathva* is being the seat of the quality of service to God.

Intelligence-ness or knowledge-ship and self-luminous-ness are common to both dharmi and dharma. Object-grasping (ವಿಷಯಿತ್ವ) is the prominent factor of dharma and self-cognition (ಪ್ರತ್ಯಕ್ಷತ್ವ) is the prominent factor of dharmi. Intelligenceness or knowledge-ship (ಜ್ಞಾನತ್ವ) is manifestation to any one, that is to say, it may be manifestation to oneself or to another. Whether it is the former or the latter has to be determined according to the object of cognition. Self-cognition (ಸ್ವಯಂಪ್ರಕಾಶ) is cognizing oneself without needing another self-grasping intelligence. The (ವಿಷಯಿತ್ವ) of dharma is rendering cognizable, things other than itself. The (ಪ್ರತ್ಯಕ್ಷತ್ವ) of dharmi is cognizable of itself, to itself. That is to say, the enjoyer of the fruit or the agent (ಕರ್ತಾರ್) to cognize one's self is to be one. self. To a substance, when its general aspect of being the agent or the enjoyer of the fruit, is made applicable to the special aspect of its being the agent or enjoyer of the fruit of its own luminousness, it becomes (ಪ್ರತ್ಯಕ್ಷತ್ವ) or self-cognition of itself by self. Dharma does not possess either the said general aspect or (ಜ್ಞೇಯತ್ವ).

Though the intelligent soul and his attribute-intelligence (dharmi and dharma) are each of them, self-luminous (svayam-prakasa), they are cognizable by another intelligence since both possess the characteristics of eternity, self-luminousness, substance-ship and ananda-rupa. When dharma-bhuta-jnana becomes cognizable by another intelligence,

(Continued on page 5)

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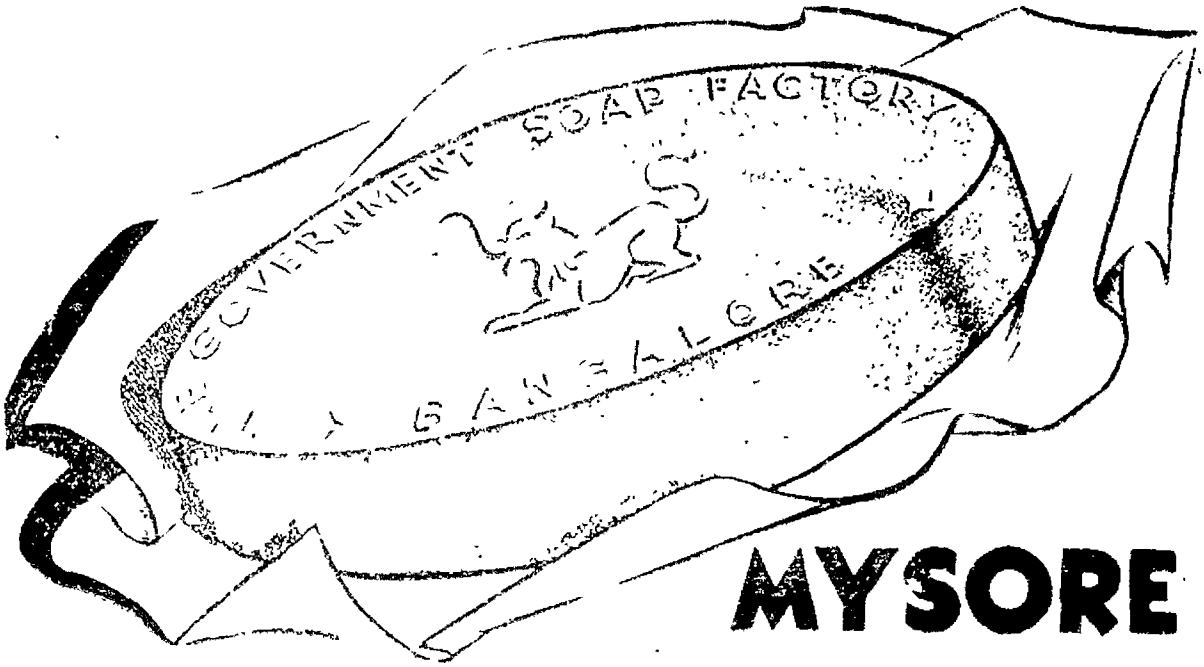

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TRUTH ABOUT TITLES

(Continued from last issue)

Now we come to the peerage In what is called the Gilded Chamber a Duke comes first. But dukedoms are not, like knighthoods, quite numerous. There are only thirty three dukedoms, several held by members of the Royal Family, and to the best of my belief there has been no addition to the total for a quarter of a century at least.

After a Duke comes a Marquess. There are thirty five marquesses and new creations are few a id far between. Two of the most notable in our time were those of Lord Curzon of Kedleston who was Foreign Secretary and would have been Prime Minister if he had not been a peer, and the Marquess of Crewe, a grand old man, now over eighty, who has had sixty years' service in the State.

HIGH HONOURS REFUSED

So we come down to the third rank the earldom. There are 125 holders and it's still something to be a "belted earl," for the numbers are dwindling.

As for viscounts, the second lowest rung of the ladder, the odd thing is that they are far less numerous than the earls. This old title, dating from Norman times, is now usually given to men who have rendered great political service. but have not reached the rank of Prime Minister. The late Philip Snowden got it because he had been Chancellor of the exchequer, whereas Earl Baldwin went up a step higher because for years he was Premier Some folk dislike changing their own names for these high-sounding titles. Both Mr. Bonar Law and Mr. Ramsay Macdonald declined such honours when they left the Premiership So did Mr Lloyd George—but he accepted the Order of Merit for his war services, and that was a bigger honour than a peerage!

If ever you come into contact with one of the 420-odd men who come into the lowest rank of the peerage—they are formally called barons—never address them as such. Barons they are officially, but their real title is Lord, as members of the Upper House.

All these titles are passed on from father to son—but not to daughters, unless some special provision is made to please famous men who have no sons. My old friend Viscount Rhondda, who was Food Controller during the last war, stipulated, when he was raised to the Upper House, that there should be what is called "special remainder" which means that his daughter succeeded when he died, to all his honours. And so we have to-day with us Viscountess Rhondda, one of the most interesting women in public life.

RIVALRY AMONG KNIGHTS

The only other people who have handles to their names are baronets and the knights—the sons and daughters of peers may be called "Lords" and "Honourables", but those are simply courtesy titles. A baronetcy, like a peerage, is hereditary, but, unlike a peerage, is never given to a woman. Aud baronetcies are legion. There have been recent years when as many as forty and fifty have been conferred. As for knighthoods; which are not "carried forward," you will know how numerous they are!

There are all sorts of ranks in knighthood. A man is honoured in this way for a variety of services—political, scientific, literary, educational, gifts to charity, and what not. But you have no idea the amount of gentle rivalry that exists among those who put "Sir" to their names. The reason is that a man who gets a knighthood in one of the Orders, like the ancient Order of the Bath, or of St. Michael and St. George, or the comparatively new Order of the British Empire, puts letters after his name, such as K.C.B., or K.C.M.G., or K.B.E. But the man who is just knighted without being raised to any of these Orders, is what they call a Knight Bachelor, and on official occasions wears nothing to indicate his status.

PRICE OF NOBILITY

Another important point often raised is whether people who get titles receive any money. The answer is no, excepting in very special circumstances. Most of the great generals and admirals of the last war who were honoured when it was all over received emoluments to accompany their new status. Earl Haig got £100,000 with his earldom. But there are men to-day holding peerages created generations ago, who haven't got 100,000 pence. I know personally one man who will one day, if he lives, be a belted earl, who travelled in soap after leaving Eton, and for a year or two lived in a London bed-sitting room!

Finally, don't always envy the man or the woman with a title. It can be very embarrassing. If you are known as Lord This or Lady That, you've got to live up to your title. The shopkeeper will fix his price accordingly, and the waiter will expect a tip in proportion. I know more than one peer who would willingly be without the title. G. A. G.

THOUGHTS FOR THE WEEK

"Of all the forms of idolatry I know none more irrational or ignoble than the blind wotship of mere numbers." LECKY.

* * *

"Democracy, what is it but an aristocracy of black-guards?" TALLEYRAND.

* * *

"In respect of the things of the intellect and of experience, to be without passion in one's youth gives one ten or fifteen years' start in the race for maturity. The passions exaggerate the outlook of things even in the best minds." St. BEAUVE.

* * *

"All that education can really give is this, it can supply the opportunities of self-culture, and hold forth new standards and ideals to aim at, it can bring the budding mind into contact with a former and mature mind; shed over the young spirit the inspiring glow of some rare and beautiful intelligence. It can open to the learner the door into the vestibule of the great library of the World's wisdom."

F. HARRISON.

* * *

"The purveyor of popular literature must have an eye to the prurient appetite of the great million, and furnish them with the kind of garbage they will have. The result is melancholy. Making bad worse; for every bad book begets an appetite for reading a worse one. Thus we come to the age of pinchbeck in literature." CARLYLE.

* * *

"Man conceives Fortune, but woman conducts it. It is the spirit of man that says, "I will be great"; but it is the sympathy of woman that usually makes him so."

DISRAELI.

A TEMPLE RENOVATION

The old building of Sri Durga Temple, in Nazarbad, Mysore, being in a dilapidated condition, is newly constructed with the gracious donations received from the Palace, Mysore Jayalakshivilas Mansion and Messrs C. Perumal Chetty. Dharmaprakasha V. D. Rajaram, Mr. Madappa, of the Coorg Saw Mills, Mr. B. Siddiah, Sub-inspetor of Police, and Mr. K Hirannaiah's 'Dramatical Company' and Mr. G. H. Honnappa.

Mr R. Ramachandra Rao Bhombhore, B.A., City Municipal President, presided over the opening ceremony of the newly constructed building. The Municipal President has allotted from the Trust Board, a free site, in the Narasimharaja Mohalla Agricultual Block, to add improvements to the temple. He himself kindly laid the foundation stone and has helped very much by sparing his advice on the several occasions. The Municipal Engineer also has kindly helped with advice. Bhaktasiromani late Hanumappa and his successor late Ramanna and now his sons are solely responsible for such progress and improvement of the Temple.

Now it is arranged to instal another processional image of Sri Durgadevi, and the devotees, Messrs Archaka Durga, D. Appaji, Jadagaramiah, Sankara Rao, Puttiah, Chenniah, Ramaswamappa and Mariappa, M. D. V. Venkataramanappa, Seshaiya Naidu, Venkataramana Naidu and Timmiah, Shivaji and Appaji, Shanthiah and R. Rangappa and other devotees have arranged to have twelve Harikathas relating to the avatar of Goddess, by Keertana Bhaktasiromani Muibagal Narayana Das, from 15th Dec 44 to 15th Jan. 1945. On Tuesday the 16th Jan. a grand procession of Sri Durga Devi proceeds from the temple and passes through Sinthepet and Asoka Road.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.

Monday 18-12-1944.

A REVIEW

In the days when the Mysore University wanted to make a name, the learned and pompous Dr. Brajendranath Seal struck new paths and planted seeds some of which have now grown into sturdy shape. He gave Psychology an independent status in the University under Dr M V. Gopalaswamy, who has now risen to the status of a Principal. He sent a Mysore research scholar, Mr. H. R Rangasamy Iyengar, to Shantiniketan for specialised study in Sanskrit, and provided him with a modest place in the Oriental Library,

Thanks to the painstaking endeavours of the latter we have before us a curious publication, comprising two Buddhistic works on Logic by two authors who lived 840 years ago and 1000 years ago respectively. Mokshakara Gupta, author of *Tarkabhasha* lived in Eastern Bengal in 1100 A D., and Jitari, the author of *Vadasthana* lived in 940 A.D.

Buddhistic logic is distinguished from the logic of Jaimini by recognising only two sources of truth, Pratyaksha and Anumana or seeing and inference, and rejecting the other four, analogy, hearsay, etc. For instance a Buddhist member of Parliament could not believe Mr. Churchill's War-review or statements about Greece, because to him words are not a source of truth. He must either see things himself or infer them!

The interest of the volume consists in the fact that the Editor, Mr. Rangasamiengar, has re-translated the works from Tibetan into Sanskrit, as the original Sanskrit works were not available. That we think, is commendable enterprise.

Some facts about the Editor are also interesting. In 1926 Dr. Rabindranath Tagore wrote of him, "Sriman Iyengar's wide knowledge of Sanskrit, his grasp of fundamental philosophical principles, and his exemplary industry mark him out as a scholar of great promise He has my blessings in the work which he is pursuing and which, I sincerely hope, will not suffer through lack of opportunity." Earlier still in 1923, Dr. Winternitz of Prague, wrote of him, "He has also made good progress in the study of Pali, which I began with him, and which he continued by himself."

Professor Tucci of the University of Rome wrote, "The best proof of the admirable progress made by him in such a difficult language as Chinese is that he was able to prepare a translation from Chinese of the "Ekasloka Sastra" by Nagarjuna, which cannot be considered as a very easy text. Moreover be has the advantage of knowing Tibetan."

When the Mysore University brought out a previous publication of the Editor, Dignaga's "Pramana Samuchchaya," translated from Tibetan, Professor Sylvain Levi of Paris congratulated the University and observed, "As Mr. Iyengar has been a student at Santhiniketan where I had the privilege of teaching Tibetan to Pandit Bhattacharya, I am entitled to look on him as my "Prashishya."

So Mr. Rangasamy Iyengar has proved another seed of Dr. Sir Brajendranath Seal planted in good soil.

Persons of smaller attainments are given by other Universities the dignity of Readership or Professorship. We find that Mr. Rangasamy Iyengar is "Curator-in-charge" of the Oriental Library under the Mysore University: and that he has been "Curator-in-charge" since 4-1-1943 according to the Civil List before us. "In charge" for nearly 2 years, and neither confirmed nor replaced!

We have heard of "School-boy 'howlers.'" We suppose this may be called an administrative "howler."

The Grow More Food campaign authorities tell us that the ryot who keeps his land ill-tilled and unmanured, the cowherd who keeps his milch-cow stunted and starved, the gardener who leaves his fruit trees unwatered and uncared for, is a sinner. If that analogy is applied to a Government which does not get the best out of its sons and give them of its best, what should we say of it?

"Tarkabhasha" and "Vadasthana" of Mokshakaragupta and Jitaripada, Edited by Mr. H. R. Rangaswami Iyengar, M.A, Curator-in-charge, Oriental Library, Mysore. Price Rs. 3

But we shall be told that in a Review dealing with Buddhist philosophy which does not recognise Analogy as a means of knowing truth, we have no business to draw any analogy. Very well, we shall not do so. But we will invite them to draw the analogy themselves and draw the conclusion.

We can understand a competent local non-Brahmin being preferred to a competent Brahmin. We may somehow keep quiet if a non-Brahmin of minimum merit is preferred to a Brahmin of good merit. But we must feel surprise when a Brahmin of merit is kept down when no non-Brahmin of merit or otherwise is competing The present case is one such.

The Oriental Library and Archæological Department are two institutions where good men can do good work and earn fame not only for themselves but for the State as a whole.

Mr. Rangasamiengar, a former Librarian, translated Vatsyayana's Kama-sutra, a scientific work on Love, which was published in Lahore. Pandit A. Mahadeva Sastry, F. T. S, Curator, earned a name as an exponent of Vedic religion. We have heard that when a high personage visited Paris, he was asked whether he came from Mr. R. Narasimhachar's Mysore! Mr. R. Shama Sastry's work as Librarian and Curator enhanced the reputation of himself and of the State. Both R. Narasimhachar and Shama Sastry were treated well by the State "in those good old days," and they gave the State reason to be proud of them. The treatment meted to the Editor of the volume before us by the University cannot be said to be happy. To leave an institution under an "in-charge" head for years together, to leave a scholar of merit cold-shouldered and neglected for no fault of his, is not in keeping with the intellectual openness, and eagerness to reward merit, which we associate with a University.

This is only a review and not a special pleading for anybody. Therefore we will not stress the point further. We have hopes that there will be a change for the better in the ways and outlook of the University.

Editor

ENGLISH

"She is not so tall but she is certainly not short. She has got curves that you never saw in a geometry book. She has got deep an' mysterious blue eyes, an' when she looks at you, you can feel snakes playing baseball in your spine. I'm telling you mugs with my hand on my heart that when they served out allure that baby collected for the whole family, an' I will also go so far as to say that if she had been let loose in the garden of Eden, Adam would have closed down for the afternoon, turned out the serpent, and started pickin' apples like he was in the jam business. Her voice is sorta soft an' low an' hoarse an' it has got little cadences in it that register on you like you have been smacked in the midriff by an an express truck."

* * * *

This is not King's English: nor Baboo English. It is American English! Ed.

A CORRECTION

In the poem on "Victory" in our last issue lines 6 and 15 should read

"A pain or undeserved a misery"

and

"Or make its grandeur grander far with drive"

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BUENOS AIRES, MODERN CITY

Buenos Aires, gay capital of the Argentine, is one city that has actually done something constructive about motor-car parking—a headache in any city. A parking space sixteen square blocks in area has been built *under* one of the city's spacious plazas. It accommodates a thousand cars, greatly relieving street parking and the flow of traffic, writes Carl Kulburg.

The boulevard that "roofs" this enormous parking area—Avenida Neuve de Julio—is 460 feet wide, the widest avenue in the world.

TIDIEST PLACE ON EARTH

Next to Rome and New York, Buenos Aires has more Italians than any other city in the world. Its total population (2,500,000) ranks it third among all cities in the Western Hemisphere, surpassed only by New York and Chicago.

A special decree forbids anyone's appearing on the streets of Buenos Aires without a coat, impressing visitors immediately with the neatness and cleanliness of the people.

The Argentines are among the world's most enthusiastic cinema-goers. Seven-hour shows, with five different pictures, are common. American pictures, with Spanish translations across the bottom, predominate.

Some of its cinema palaces are the last word in modern design and architecture. Their "Pullman" chairs are extra-roomy and comfortable, and the space between one's knees and the backs of the chairs in the next row ahead measures a good eighteen inches.

The most extraordinary cemetery in the world is that of Recoleta in Buenos Aires. There is not a blade of grass, a tree or a shrub in it. It is a solid mass of marble, granite, and stone. Some of the mausoleums cost £100,000, and are filled with priceless gold, silver, and crystal urns, crucifixes, and laces.

One of the larger cinemas has a free motorcar parking space directly under it. An attendant takes your car as you arrive and drives it to the basement.

Visitors who have been used to crowded subways cannot believe their eyes when they enter the "subterraneans" in Buenos Aires. Trains are so quiet that the wheels seem to roll on rubber. Cars and stations are spotlessly clean. The cars have no straps! And no standees! Fare: 10 centavos (5d.), and you can ride all over the town on one fare.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No 9: The chetana could think of one thing, only when six modes of that thought assemble in the divine mind of Iswara. These are—

(i) కర్తృత్వ—God's thinking first.

(ii) కారయిత్రృత్వ—God's thought causing chetana to think; (this is chetana's first thinking).

(iii) ఉదాసీనత్వ—While causing chetana to think, God makes him to think of an action based on his Karma (the result of his past deeds; this is ప్రథమ ప్రవృత్తి; here arises the chetana's responsibility).

(iv) అనుమన్తృత్వ—While the chetana is so thinking, not preventing him from such thought though He is capable of doing so.

(v) సహకారిత్వ—The chetana, without Isvara, remains incapable of acting or of desisting from acting. (He being, as it were, one of the indispensable accessories).

(vi) ఫలప్రదత్వ—All the above being the result of his Karma, the fruit also being accordingly.

Gospel No. 10: On the Tirupathi Hill, Jeer (Nanjeer) preached as hereunder:—Ahankara (egoism) is a chandala (out-caste). Mamathai (mine-ness) is its wife. Raga (desire or attachment to sense-pleasing objects) and dvesha (hatred or aversion) are the progenies of this couple. If this one egoism is killed, all the others will perish of themselves. Analogy—A virtuous wife, that is, she who is solely attached to her husband, will bring about her death soon after the husband passes away. The babies having been *deprived* of breast-milk will also die of thirst.

Gospel No. 11: Ahankara or egoism is a serpent. Mamathai or mine-ness is its body. Raga or attachment to sense-satisfying objects and hatred or aversion or dvesha are its teeth. If the teeth are broken the others will cease to exist.

Gospel No. 12: The souls rolling in sin (*samsari-chetanar*) are in conjunction with avidya (ignorance). Avidya is egoism and mine-ness. These will give rise to *raga* and *dvesha*. These in their turn will embody the souls, according to merit, in the four kinds of bodies, namely, those of gods, those of men and those of the lower kingdoms of nature, animate and inanimate. As a result of embodiment, taste in the five sense-obj (Sabda, sparsa, rupa, rasa, gandha) will grow up.

The bound beings (bhaddar) to enjoy sense-objects, fall into evil ways, such as, telling lies, stealing, doing harm to others, service under undesirable men, etc. While the chetana remains without a thought of any virtuous deed, much less of doing any such deed, by virtue of Emberuman's (God's) attribute of *souharda*, a virtuous deed will spring in him. On the plea of this unsought virtue in the chetana, Emberuman, taking to heart his distress more than he himself does, will be pleased to cast at him a glance of mercy and grace. This will make him cease to entertain any aversion towards Him. Thereby Bhagavan will be pleased. This divine pleasure will cause the quality of *satva* (purity) to rise in the chetana. He will, by the rise of satva quality, begin to think of some good to himself. He will thereby begin to associate with *satvikas* (men of gentleness) and they will lead him to a *sadacharya* (spiritual preceptor of the right sort). He will instruct the chetana in life-saving truths (truths if carefully observed will procure him moksha or salvation).

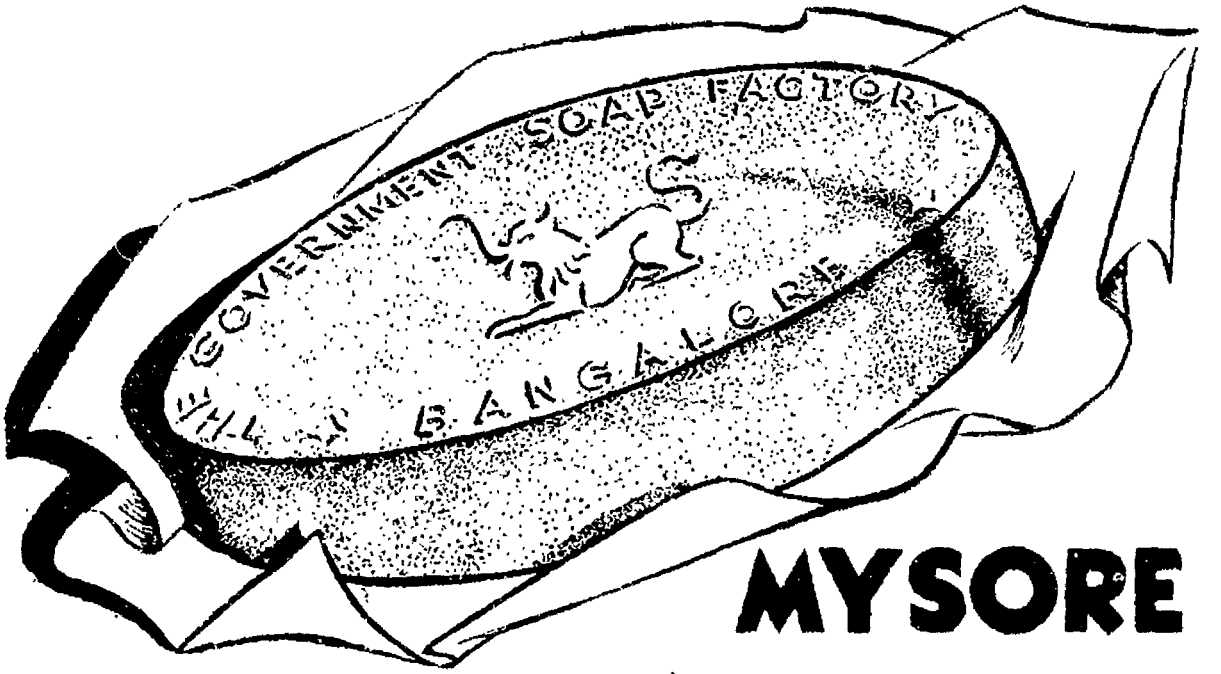
[*Note*:—*Souharda*. The signicance of this attribute of God is this. Irrespective of the fact that the devotee who has taken shelter in His Lotus-feet is far or near, the Lord of all is ever after devices for all kinds of his welfare. It is His nature to be always thinking of good to his *bkaktas*.]

The instructions above referred to are the following:—Other than the manifest body, there is another person "I" (aham). (This "I" is the soul and the significance is that the body is not the soul and that they are different from one another). I am not independent (I do not consider myself as the master of my actions) but I am dependent, (My actions are under the control of the Antharyami Bhagavan). That dependence is not another God's but I am dependent on Emberuman (God) alone, that is to say, I am exclusively disposable for God's purposes, as pleases Him; the limit for such disposability extends up to exclusive disposability by Srivaishnavas, as pleases them. The fruit is service at the feet of God. Obstacle to such service is egoism and mine-ness and relationship with the body. The means of avoiding these evils is His feet. The authority to correctly understand truths is Rahasya-Traya (Tirumantra, Dvaya and Charama Sloka).

(To be continued)

THIS IS THE SOAP –

THAT IS HELPING THOUSANDS OF WOMEN TO GAIN A BEAUTIFUL SKIN IN INDIA



MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS

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INDUSTRIALISATION OF HYDERABAD

NAWAB OF CHHATARI'S ADDRESS

Hyderabad, Dec 14.

" The purchase of the Singareni Collieries by the Nizam's Government will prove a great asset to the growth of industries in the Dominions, and the efforts of the Hon Mr. Ghulam Mohammad in this direction demand special mention," said H E the Nawab of Chhatari, President of H. E H the Nizam's Executive Council, declaring open the Seventh All-Hyderabad Economic Conference held under auspices of the Economic Committee of the Osmania Graduates' Association, in the Mulki Industries Exhibition premises, last week. The Hon. Nawab Zain Yar Jung Bahadur presided.

Mr. Syed Arifuddin, Chairman of the Reception Committee, welcoming the Nawab of Chhatari and others, said that the prosperity of the State lay in its economic and industrial development.

The Nawab of Chhatari, in his speech, dealt with the economic problems of the State and emphasised that the economic freedom of a country was more vital than its political freedom.

After explaining in detail the several schemes of the Government with regard to industrial expansion in the State and schemes for post-war industrial progress the Nawab revealed that the schemes drawn in connection with the Tungabhadra Project, the Nizamsagar Project and the Godavari Scheme were engaging the attention of the Government and that orders for machinery and equipment for irrigational expansion as well as the generation of hydro-electric energy had been placed with the United States of America and Great Britain.

FOOD POSITION

Mr. Grigson in the course of his address, gave details of the food problem and of the steps that had been taken and were being taken by the Government.

Mr. Grigson referred to rationing measures and said that the rise in the price of milk was causing hardship to families with low incomes and with young children. He warned that milk would have to be rationed in the city if prices did not show a tendency to come down and if supplies did not improve.

Speaking of transport difficulties, Mr. Grigson said: " We have made use of camel transport in some areas and in some districts the Banjara (gipsy tribesman) and his pack-bullock trains are coming once again into their own."

Nawab Zain Yar Jung Bahadur said that every scheme with regard to irrigation would be taken up by the Government, as far as things permitted. He stated that the Tungabhadra Project would be taken up in March 1945.

Mr. Ghulam Mohammad, Finance Member, Nizam's Executive Council, speaking at the Conference, said that concentration of thought especially among backward Asiatic countries on a system of planned economy was to his mind a very salutary and desirable objective. A desire to veer round from an easy policy neither of exploitation or of being exploited to a policy aimed at raising the standard of life of the people was a change in the world history which should take equal place with a other important events.

" The problem facing us to-day is the attainmei of freedom for ordinary people from what is know as want and fear and providing them with min mum requirements of civilised existence."

Essential conditions for carrying out any post-wa plans were the control of and interference wit almost every sphere of life of the people and exer cise of Government authority to regulate almos every aspect of it. For this purpose a Governmen with ' a will, vision and policy " was essentia Another was the existence of popular urge fo planning. The speaker appealed to public leader to rouse themselves to educate the people and shap public opinion in the right direction.

Referring to the non-official representation o post-war planning committees set up by the Nizam' Government, Mr. Ghulam Mohammad said tha there were 53 officials and 49 non-officials servin on different committees.

Mr. Ghulam Mohammad pointed out that econo mic planning to be successful at least on the in dustrial side, could not be restricted within th limits of political boundaries. Collaboration amon different units on regional basis was not only essential but perhaps the only means of attainin some of their objectives.

SOME POPULAR THEORIES

Professor V. H. Mottram, of London University, in an address to cookery experts in London, has debunked a number of popular food theories. So far as the learned professor is concerned, all this talk about vitamins is calculated to get most folks nowhere. When a real expert overturns whole cartloads of cherished beliefs and theories, the fun really starts....

For instance, one of the most knowledgeable American doctors has compiled a long list of beliefs that are now back-numbers. The American counterpart of the British Association has, too, put all sorts of theories on the spot, and debunked many more. Here are a few:—

A receding chin does not denote a weak character nor is there any significance in the fact that a man may have a square jaw and a scowl—like Mussolini: It doesn't mean a thing! When you come to think of it, Hitler has a far weaker face than the Duce, but his career shows that he is not a less forceful character. The whole idea, in fact, that one can "read" character by the shape and structure of the face is a pipe-dream. If high foreheads were an indication of culture and intelligence Eskimos would lead the world!

Turn to the question of health-theories....

If you scratch yourself with a rusty pin or nail it is not particularly dangerous The rust is merely iron oxide, weich cannot alone make the wound more dangerous. The real danger comes from the germ which may be introduced into the wound. It doesn't make any difference whether the pin or the nail is old and rusty or new and shiny.

BRAINS—AND EATING FISH

Whisky is not a cure for snakebite. Meat need not be chewed any more thoroughly than soft bread, fruit or boiled or raw vegetables, because all digestion begins in the mouth.

There is no scientific foundation for the belief that rubber boots or goloshes worn indoors will cause sore eyes. And drinking medicinal waters from health springs will not cure all ailments. The waters act as a mild laxative and the real benefit is derived from simpler dieting, change of habits and avoidance of excesses. When it comes to food, fish was never a "brain-food". One food is the same as any other so far as the brain is concerned.

ELECTRIC FAN MYSTERY

There are dozens more items which have just been debunked. People used to say that if a man fell from a great height he was dead before he struck the ground. The idea has been dispelled by the R.A.F.! Drowning persons do not rise to the surface three times. Very often they sink at once, but often they rise several times. It all depends on the amout of water the drowning person takes into his lungs.

Does an Electric fan lower the temperature of a room? It does not! Outside the actual area of the current the temperature of the room remains completely unchanged. The cooling is produced by the increased evaporation of moisture from the surface of the body, and not by lowering the temperature of the room.

If you know anybody who is concerned about blood-pressure you can tell them not to worry unless a doctor has told them to. There is a common belief that "normal" blood pressure should be 100 plus the age of the individual. The truth is that there is no fixed normal blood pressure as there is a fixed normal temperature. Blood pressure depends upon many things, and what may be alarming in one person may have no significance in another.

In these days most of us have enough worries on our plates without looking for any extras. Taking most things into consideration, our worries are nothing compared to those of our opposite numbers in the Axis countries. And that is no theory!

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The Manager,
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Chamaraja Road, Mysore.

The Rationalist.

Monday 25-12-1944.

THE DEATH PENALTY

Like a young man labouring under an inferiority complex who does something spectacular in order to make himself appear big in the eyes of the public, Travancore recently abolished the death penalty and gave out that it was the first Asiatic country to do so. This claim was resented by another smaller, much smaller State than Travancore, Aundh, we think, which claimed that it was the first State to take that step. And recently a spokesman of our Government is said to have stated that it was prepared to follow suit if it is the public desire.

We do not see where the credit of this step, or of the throwing open of temples to Panchamas, comes in. We can understand public roads, public wells, or public schools being thrown open to Panchamas. We can understand a Government building temples for the Deity which the Panchamas worship. But we do not understand orthodox temples being thrown open to them with a loud fanfare or with surruptitious intriguing. It is no gain to the Panchamas, and it amounts to pollution according to the tenets for which the orthodox temples stand.

The death penalty is ordained by civilised Governments for persons who commit cold-blooded murders. The reasoning is that no citizen should be allowed the right to distroy the life of another citizen. This can only be ensured if it is laid down that if a man kills another man his own life will be forfeit. The fear of one's own death might prevent a man from causing the death of another.

Criminal Law is not meant for honouring criminals, but for preventing crime by meting out drastic punishment. If death penalty is to be abolished, if transportation and whipping are to be abolished, and if criminals are just to be kept in airy and rat-proof rooms, fed with curds and curry, given comfortable furniture and dressy clothes, and allowed visits by friends, relations and admirers, it would be encouraging crime and not discouraging it.

If Governments let off murderers lightly from squeamish sensibility, then society will revert to the original practice of constant vendetta between the families of the murderer and the murdered, as in Italy during the Middle Ages.

Our elderly readers will remember the Photographer Murder Case of Coimbatore some 20 years ago. Eardley Norton's advocacy got off the person who was tried for it, and we are told, he warned him from repeating the crime. The Bawla Murder Case of Malabar Hill in which a Prince's agents murdered the betrothed lover of Mumtaz Begum is not so old as to be forgotten already. The Shraddhanand murder, the Allah-Bux murder, the Mattiotti murder, the Mokshagundam Krishnamurthy murder, Llandrau the poisoner of women, Lucretia Borgia the poisoner of men, to say that death sentence is cruel for the persons involved in these, is silly sentimentality.

Persons commit murder from high-strung passion, or from wickedness, or from a hatred of Society. Not all of them are discovered, and not all those discovered are convicted. In numerous cases either the trial Judges or appellate Judges find grounds for letting off most of them. Only in a few cases in which the crime is proved to the hilt is the death penalty meted out.

(To be continued)

Editor.

NATIONAL WAR FRONT

WEEKLY REPORT OF THE ACTIVITIES OF THE NATIONAL WAR FRONT IN KOLAR GOLD FIELDS' SANITARY BOARD AREA, DURING THE WEEK ENDING WITH 15TH DECEMBER 1944.

On account of harvesting sesson throughout the week (after the ceasing of the last rains) it was very difficult to make Raiyats gather for the Village Meetings. However, one meeting was successfully held on 9-12-44 in Mathamuthanahalli Village within No. 1. Group, wherein about 150 persons had gathered. As usual Mr. G. Muni Reddy addressed the gathering in Telugu. The other meeting notified as per programme to be held on 12-12-44 in Nakkanahalli Village in No. 3 Group had to be cancelled for want of Raiyats to attend the meeting.

Within the Urban area there were three meetings, namely: 1. on 10-12-44 in front of Robertsonpet Market, 2. on 12-12-44 in Andersonpet Market chowk and 3. on 15-12-44 in Mysore Mines Gilbert Shaft Lines. In all the three meetings Mr. I. Balakrishnan, Tamil Lecturer, addressed a gathering of about 400 persons in Tamil.

Subjects dealt with in all these meetings were :—

1. Steady progress (though slow) of Victory of the Allies from point to point in the Western Theatre in Europe.

2. The part played by the Indian Soldiers in all the Theatres of War in Europe bringing Glory and name to our country.

3. Russia's rapid march into German occupied territories from Balkan side.

4. About the necessity for growing more food grains and vegetables and bringing in of more and more waste lands under cultivation.

5. Appeal made to the people for going in for Defence of India Savings Bonds and Postal Certificates and to take advantage of Small Savings Scheme introduced by the Government for the benefit of the poor section.

K. RAJAGOPAL,
Organiser & Chairman,
Advisory Committee,
Kolar Gold Fields.

TITLES

In the last two issues of your journal there is an article entitled 'Truth about Titles.' 'The Order of Merit' is referred to as bigger than a peerage; but there is no reference to 'Companion of Honour.' Perhaps the latter is not a title. The first time I came to know of it is when it was bestowed on Mr. Casey on his appointment as Governor of Bengal about a year ago. I have since learned that the Right Hon'ble V. S. Srinivasa Sastri is also a Companion of Honour. This must have been earlier.

As an Australian Mr. Casey cannot perhaps accept any titles and so he has been made a Companion of Honour. There was a time when prominent men in the Dominions were being awarded titles by His Majesty the King-Emperor. When the Dominions were given Self-government and the Empire became a Commonwealth this practice seems to have ceased. May not India also, for which the least that is claimed is Dominion Status, follow the example of the other Dominions and decline titles?

Yours Sincerely,
A. SUBRAHMANYER.

To The Editor,
"Rationalist", Mysore.

NATIONAL WAR FRONT

Weekly Report of the Activities of the National War Front in Kolar Gold Fields, Sanitary Board Area, during the week ending with 2nd, December 1944.

On account of very bad weather and rains practically throughout the day (though not heavy rains) for the last two weeks continuously it was a great handicap to keep up to the programme especially in village parts during the week under report. However, one meeting was held in Neralekere belonging to No. 7 Group of the Sanitary Board area on 30-11-44 and about 150 villagers had gathered, as the meeting was held in Sri Anjineya Temple. Mr. G. Muni Reddy addressed the gathering in Telugu as usual.

In the Mining area also there was only one Meeting held in Nundydroog Mines, Kennady Lines' Drama Hall on 29-11-44 on account of bad weather, when Mr. I. Balakrishnan addressed a gathering of about 300 persons with the help of Magic Lantern Slides, and Cenema Movie Pictures relating to war.

Subjects dealt with in the above two meetings were :-

1. Reclamation of various enemy occupied places and Air Raids by our R.A.F. Bombers over important Military and Industrial centres of the enemy.

2. Air Raid over Tokyo and the occupation of Bhamo in North Burma by the Allies.

3. America's success and progress in Naval War-fare and her increased strength of Navy from day to day in giving Battle to the Japanese Navy near various Islands in the Pacific.

4. An appeal was made to the Public in both the Meetings :

(a) Not to give ear to false rumours about Japan and her strength and to have confidence in and love for our country.

(b) To grow more Food Grains, Vegetables and to make use of manufactured manures more and more, to secure better yields.

(c) To give liberally to the Government the grains harvested without allowing leakages for Black-Markets, since our Government are for only helping the Ryots and to give encouragement and facilities for greater productions and better prices for the grains.

(d) To take more interest in village life by giving special attention to Sanitation, Cleanliness, Education and Unity.

Note:

Wall posters and pictures relating to War recently received were exposed and exhibited in prominent places. They were also distributed along with Pamphlets and Bulletins to various Clubs, Reading Rooms and other Public Institutions within the K.G.F. area.

K. RAJAGOPAL,
Organiser & Chairman,
Advisory Committee,
Kolar Gold Fields.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Transiated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Continued from last issue)

The chetana, after digesting the said instructions, will remain grateful to his acharya and will be associating with Satvikas. Service to his acharya will then become his life pilgrimage. What is acharya-kainkarya? It consists in avoiding what is not to his liking and in do ng what is to his liking. Of the two, avoiding what is not to his liking is more important. Because, the not doing of what is to his liking will only create indifference, while the non-avoiding of what is not to his liking will directly raise the ire of the acharya and will result in the abandonment of the sishya by the acharya. When the acharya g ves him up, God will abandon him. Who are then the help-mates? His past karmas and the servants of Yama will be the only help-mates (that is to say he will be doomed to hell).

How to acquire a knowledge of these two, namely, what is to the liking of the acharya and what is not? It is by sastras and by remembering the instructions of the acharya. This *echaryan-ninaivu* is accessory to the desired goal, this is service to the acharya, and this is also in consonance with the nature of self The chetana ought not to consider these as the means. To the pleasure of his acharya (that is to say, what is to his liking), he must engage himself in the service of Bhagavan and Bhagavatas (godly-men). To the chetana of such eligibility, the attainment of what is desired to be attained, namely, moksha or salvation will result.

The final limit of self s nature is to be exclusively disposable for the purposes of God's servants (*tadiyas*) as it pleases them The final limit of God's nature is Archavatara (the manifestation worshippable). The final limit of the obstacle that stands in the way of reaching the goal, is egoism and mineness. The final limit of the nature of the means (to salvation) is the grace of God. The final limit to the nature of the soul-sought end or goal is the pleasure of God.

This is the Gospel which Nambillai would preach.

Gospel No. 13. *Note:-Nityavibhuti* is the eternal highest heaven; it is the sphere of pure substance which is productive of bliss; it is beyond the sphere of darkness. *Lilavibhuti* is the sphere of mixed substance, the nether worlds.]

Both the Nityavibhuti (supreme world of eternal glory) and the Lilavibhuti (the world of ephemeral spendour which exists for the sport of the Lord), are at the disposal (sesha) of God for His purposes, at His pleasure. The persons therein are Bound Beings (baddhar), Eternals or Ever-free-beings (nityar) and Freed Beings (muktar). The Bound Beings are of two classes, namely those aspiring after salvation and (*samsarins*) (chetana's rolling in sin) The above three consist of those who are free from egoism and mine-ness, those that are remorseful that they are ensnared in egoism and mine-ness, and those who acquiese in egoism and mine-ness. The Eternals and Freed Beings come under the first class, (the former being ever free from the said e ils and the latter becoming so only after they became Freed-Beings); the remorseful, those aspiring for salvation, come under the second class; and those that are always in sin-rolling (nitya-samsarins) come under the third class. Emberuman (God) will make the Eternals and the Freed-Beings, the object of His pleasure; He will make the remorseful, His object of grace; the acquiescent class, He will make His object of sport. Such are the words of Mudaliandan.

Note Mudaliyandan was born in Pachai-Perumal-Koil also called Purushamangalam, near Kanchi. He is the son of the sister of Sri Ramanuja whose disciple he was. His other names are Dasarathi, Vadula Desikan, Srivaishnava-dasan, and Ramanuja-padukai.

Kandadi-andan is his son.

The Highest Heaven, whose matter is pure substance (suddha satva) is the abode in which the Eternals and the Released Souls dwell with God, ever saying—" Thy will be done " (" na mama "), is designated " God's place of Enjoyment *par* excellence (Bhogavibhuti or Nityavibhuti ").

Mixed Substance which is the matter of spheres where bound-souls dwell with God, seeking at his hands, all kinds of selfish enjoyments, is designated. " God's place of play (Lilavibhuti)," or that place wherein He is pleased, pending the ripening of their education, playfully to indulge the ignorant souls, to a great extent, in their several selfish humours' respective consequence-pleasant and unpleasant.

Both Nityavibhuti and Lilavibhuti are (sesha) exclusively disposable for the purposes of the Lord as pleases Him.

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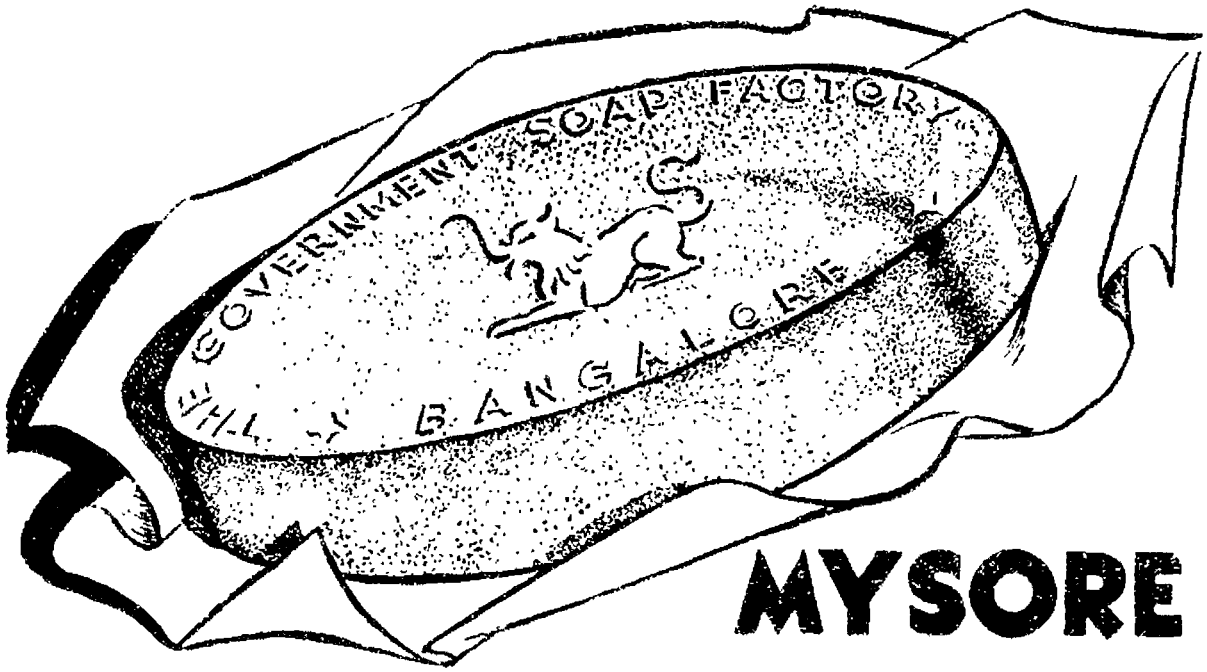
THAT IS HELPING THOUSANDS OF WOMEN TO GAIN A BEAUTIFUL SKIN IN INDIA



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